The Universalist Leader

A Journal of Tomorrow

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John van Schaick, Jr.
Associate Editor of the Leader

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The World War, the greatest test of Christianity that the world has ever known, was the final cause of the downfall of the Church. The Church, instead of standing forth and upholding the laws of God, joined the Pharisees. Instead of preaching the doctrine of "Thou shalt not kill," "Resist not evil," it fostered in every way the spirit of evil. Instead of condemning war, stemming the tide of destruction, saving civilization, it urged men to sacrifice their lives for "honor," "glory," and the shams and foibles of barbarism. (*W. M. Bower, in Unity.*)

υ λ

In every age the comfortable citizen takes fright and becomes indignant over ideas which seem to threaten the comfort of his mind or the stability of his possessions. Since it does not please him to ascribe these ideas to the necessary processes of thought, he derives them from the evil machinations of tribal or racial aliens and takes satisfaction in damning, at various times, the revolutions of France, the thinkers of Germany, the communists of Russia, and, when all else fails, the conspiracies of Israel. If he but knew a little more he could be more fatalistic but also more cheerful. Had Mr. Bryan read Lucretius he would be calmer; a pleasing quiet would steal into the hearts of the pleaders for propriety did they but know how little mankind has heeded the instructions concerning love which the wise prophetess Diotima gave Socrates so many centuries ago. (*Nation.*)

υ λ

War and other happenings have shown that age is not necessarily another name for sapience. (*James M. Barrie.*)

υ λ

Hate, one of the foul offsprings of war, dies hard. The picayunish quality of this beast is not the least loathesome of its attributes. In spite of constitutional restrictions, Germany is teaching her children by means of moving pictures of the lands stolen from her by her enemies. Instruction in the schools of France is designed to keep alive the bitterness engendered by the war. Now we are told that Paris municipal authorities, over three years following the signing of the armistice, celebrated the sixth anniversary of the Battle of Verdun. One of the features of the celebration was the announcement that the city fathers had decided to change the name of one of the streets, the Rue de Hamborg, to Rue de Bucarest, "because the people living there suffer under the indignity of receiving mail addressed to a street named after a German city." (*Advocate of Peace.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

HELP FOR DR. BISBEE

FOR a quarter of a century Dr. Bisbee has carried almost alone the editorial burden of *The Leader*. Only those most intimately associated with him realize the measure of his devotion, perhaps none of us can fully comprehend the extent and scope of his service.

The widening of the field of modern religious journalism and the multiplying activities of the Universalist Church have increased an already over-heavy burden. Some relief was afforded by the creation of a staff of editorial contributors, but that has not wholly solved the problem.

Now, however, the directors of the Publishing House have taken a step that will really solve this problem and be received with enthusiastic approval everywhere. They have asked one of our ablest and most consecrated ministers, Dr. John van Schaick, to become associate editor of *The Leader*, and he has accepted the call in the spirit that led him overseas to stricken Belgium.

The spirit of great adventuring for our faith and for humanity is upon the Universalist Church to-day, and we are calling upon our best and bravest to lead us.

H. M.

Altruism is a commendable virtue in other people.

* *

Many people are actors who never go on the stage.

* *

There are minds which are nothing more than a junk shop.

* *

One equipped with a wealth of ideals may easily prove a real bore.

* *

"Faith is not belief in spite of evidence but life in scorn of consequence."

Multiplicity of laws challenges to violations.

* *

It is better to have broken a good resolution than not to have made it.

* *

The laugh may enrich the introduction and embitter the parting.

* *

The mystery of present misery is only clarified in the light of eternity.

* *

The minister who is only popular has yet to become a true disciple.

* *

The first step towards a Christianized world is a Christianized ministry.

* *

We spend most of our life and money seeking possession of unnecessary necessities.

* *

He who "knows better" for everything he is told knows too little to boast of.

* *

There is as much selfishness in forcing our notions upon others as in pilfering their ideas.

* *

Nothing is more stunning than the cock-sure knowledge of youth about the duties of age.

* *

By petty details churches are split asunder, and yet the people march in parallel lines to a common goal.

* *

The difference between the value and the price is noticeable and notable in the Sunday morning collection.

* *

It is easier to call a spade a spade in the drawing room than it is to take a spade into the garden and make it function as nature designed!

* *

Religion in the minds of some is like a small deposit in the savings bank; it does not amount to anything, but is very handy in case of necessity.

* *

"When the desire to believe outweighs the desire to know the truth, one is only just that much disqualified from passing a disinterested judgment on everything."

Dr. Newton Joins Our Staff

Ever since his return to his homeland Dr. Joseph Fort Newton has been an eagerly welcomed contributor to *The Leader*. Our readers will share our pleasure in his closer connection with the paper. He has consented to become a member of our contributing staff. He will bring to that task, as to all his work, world understanding, universal sympathy, and the revealing of one who lives in holy places.

The Christian's Courage

Paul was the type of the man unafraid. He faced nearly every experience, dying a martyr after living a hero. Born to a possibly exalted position in his nation, he chose humble service and was rejected by family and friends and persecuted by religious enemies. Our circumstances, in outward form, are different, but at heart we have the same problems to solve, and are face to face with the same enemies. The quality of timidity is in us all, which serves a protective purpose. Though most of the objects of our fear are imaginary, they have a real influence; an impending doom is worse than a real doom. Paul faced all these conditions and was unafraid. He had a refuge and it was real and adequate. We to-day are a little reluctant to surround ourselves with the protection religion offers, to say to ourselves as the psalmist did, "God is my refuge and my strength." Yet that was adequate for Paul, and it is adequate for these busy practical days, not to do everything for us but to inspire and enable us to do for ourselves with the power of God.

Big Money

The Southern Baptists in convention at Jacksonville, Florida, having raised $35,000,000 of the $75,000,000 proposed for the enlargement of their work, with confidence and enthusiasm are now going after the other $40,000,000. The remarkable thing in this connection is that the successful appeal for this huge sum of money is based on probably the most Orthodox grounds offered in the last two or three decades. To the rest of the religious world it appears not that this great Church has gone back, but that it has made absolutely no theological advance; it stands to-day where it stood thirty or forty years ago. There are some individual ministers who very cautiously advance some new theories, or more commonly suffer the old views to drop into innocuous desuetude and go on preaching the more practical Gospel with just an occasional flavoring of the ancient theology which enables them to get by. But the great mass of the Church have become disciples of William J. Bryan, instead of disciples of Christ. And here is the startling thing, they get by with it and are growing in numbers and money in the South and West. There their appeal is accepted as "the Word of God." Those in the North and East who think that old-fashioned Orthodoxy has lost its hold, need to think again. The fact is, any religion which would get hold anywhere at any time, must have a positive and distinctive message. This is shown in the way the most untenable doctrines, when confidently affirmed, will secure a following. There is a lesson for those of more progressive faith to mull over; in the newly acquired freedom many are apt to become very loose in their convictions and the proclamation of them, and people and money do not come to an uncertainty. Never was there such a favorable time for the putting forth of a positive, a distinctive faith which is so reasonable and practical as to appeal to sanity, but a liberality which is nothing but wishy-washy proclamation of nothing in particular, will never reach a position of influence nor command an adequate equipment.

* *

THE PATHWAY TO PEACE

THE supreme tragedy of the World War was not its destruction of precious possessions and still more precious lives, but its revelation of a civilization and society that had not outgrown the barbarism of war. Through the flame and smoke of the world conflagration we read the sentence of our doom: That all our institutions, including the Church and the churches, had been weighed in the balance and found wanting.

It may have seemed to most of us that this message, like all the other long words of God, had failed to reach the souls of men. Our own great President's dream of a world order based upon political brotherhood proved futile. The attempt of the Genoa Conference to establish an economic unity has likewise failed. Ultimately we may find that the supreme value of these and of other mechanical failures will be found in the fact that they force us back again and again upon something deeper and higher, the quest for a peace which the world can not give any more than it can take it away.

It may be questioned whether a League of Nations, had it been achieved, would have been worth the lives it cost, but if there shall come a hard-won vision and a deepening purpose for a fellowship of humanity, then these dead will no more have died in vain than the Galilean prophet who was lifted up that he might draw men after him into his way of life.

From Versailles and Washington and Genoa to a little group of people meeting by a quiet lakeside in the hills may seem as far as from Rome and Jerusalem to Galilee, and it may prove to be no farther. A hundred thoughtful men and women, representing all churches and no churches, came together at Lake Mohonk seeking the unity of spirit and the bond of peace. They did not even discuss questions of mechanical union. In the body were the official leaders of churches, college presidents and theological professors, and men and women who had given their lives to build up organizations of many kinds. There was no mention of these things, because the common concern was for the realization of that Galilean dream of a common brotherhood of all the children of God.

Out of this conference grew plans for another and greater, which shall bring together a thousand or more of the leaders of the thought and life of the nation, set to the task of re-expressing the fundamentals of Christianity in terms of religious organization, of international fellowship and of a Christianized industrialism.

Just where this will lead, those most directly concerned do not know, and in a profound sense they do not care. They have learned that the ultimate test of leadership is willingness to be led.

War and the Churches

The Rev. William Austin Smith, D. D.

[*Editorial Note:* Dr. William Austin Smith is the editor of the *Churchman*. This address was given at the recent conference of "The Fellowship for a Better Social Order" at Lake Mohonk. It is distributed to the leading religious and secular papers of the United States through the Federal Council of the Churches of Christ in America. *The Leader* not only gives it welcome and space, but believes it voices a growing determination of Christian men and women everywhere to war against war.]

OBVIOUSLY there can not be real fellowship among nations while people of different tongues prepare to murder one another and war continues to be on the agenda of governments and churches. I therefore address myself to the topic of war and the Churches.

I have not sufficient grace to be a pacifist, nevertheless I do not believe we shall ever end the stupid, beastly business of war until the Christian Church declares war to be a sin, and follows up that declaration with appropriate action. When the *Churchman* last November made that declaration, we were accused of not thinking the thing through. The *New Republic* commended our kind heart, but spoke patronizingly of our mind. The *Continent* condemned our morals. The Church Militant, it declared in substance, must fight Jehovah's enemies. It ought to be a disquieting consideration to the defenders of a militant Church that ministers are always disposed to identify the enemies of Jehovah with the enemies of their own particular country, an attitude which would make opposing governments infallible interpreters of God's will.

We need not repudiate the last war. The Church need not have declared war to be a sin in the year 1914 any more than it should have declared slavery to be a sin in the year one. It would be as idle a moral pastime to repudiate the past wars as it would be to repudiate our polygamous forefathers. Moral systems, we all know, are not handed down from Heaven in complete parcels. They grow. I am not contending that war was a sin five, ten or a hundred years ago. I am contending that *henceforth* war is a sin. It has now been fully revealed to us what war is made of, what are its unclean causes, its substance and its results. I maintain that if God has made anything clear to the mind of Christendom, He has revealed to us the sinfulness of war. If the Christian Church blesses another war, its blessing and its curse will have no further authority and prestige for our civilization. There are tremendous risks and some baffling perplexities in such an attitude, but the perplexities are not greater, nor the risks more perilous, than those incurred if the Church should undertake to champion another world-wide civil war. For my purpose I accept Thomas Aquinas' definition of sin: "An act not in accord with reason informed by the divine law."

If the Church is to take such a stand, it must begin at once a great crusade of preparedness; for to declare conduct sinful without urging preventive measures would be slothful. The anti-social forces in society which accept war as inevitable, and desirable, are not slothful. They make ready the ground to produce the event. They spend brain as well as money in preparedness. They wilfully produce provocatives. They maintain the type of civilization which requires war as an implement and an asset. Suppose the Church were to declare war to be a sin. What should be its educational program? Such an inquiry comes, I think, within the range of our topic.

I

First, I think that the Church should at once begin to codify the spiritual experience of the world war of 1914. What is now required of us who believe war to be an unmitigated curse, is to give the Church a memory. Bishop Gore was visiting in this country when the Armistice was declared. Amid the light-hearted rejoicing of the hour, Dr. Gore's attitude was disappointing to many of our bellicose clergy, who, generally speaking, are disposed to think well of Anglican bishops. American churchmen, especially our outstanding spokesmen, were still in a state of spiritual ecstasy over the war. One of them wanted to march into the Brandenburg Gate. Most of our New York rectors were still dreaming dreams and seeing visions of what the war would do for the soul of the race. Bishop Gore was disappointing to these militant priests. He quoted history. They had forgotten history. He was both a Christian and a scholar. He remembered that war had always been a spiritual depressant.

During the three years which have followed the Armistice, the ecstasy of the clergy over the religious texture of war has abated. It began to abate in England and Europe after the first three months. But will the Church remember what it has learned? We have tabulated the wages of many kinds of sin—lust, intemperance, greed. What the last war taught us about the sinful fruits of war, let us hold fast in the memory! Let us teach it, shout it from the housetops, put it into pamphlets and books, into sermons and catechisms, into commandments and programs, and into a mighty, world-wide crusade, with a train of martyrs sealing the truth, if need be, with their blood! Then, if the world should determine to go to war again in our generation, the Church will have the documents to give the lie to those propagandists, laymen, women and priests, who will again talk of war as Calvary and its sacrifices as spiritual discipline.

May I be pardoned for quoting from an article which I wrote for the *Atlantic Monthly* in the autumn of 1914, entitled "Some False Consolations of War?"

> "I refuse to find one scrap of comfort in Europe's return to God as the nations sob their litanies in the crowded churches. This mighty wave of patriotism has cleansed the fountains of life, it is true. It has purified like fire. Despite the strife of tongues, the house has been cleansed of many an unlovely and sordid desire, but does any one suppose that this will last? That Russia is permanently temperate? That Germany and France will be henceforth devout? England unworldly?

Have these high moments in the heat of war distilled for us essences so rare and beautiful?"

The event has proved these words to be true. But shall we remember our war experiences the next time our armies begin to march? Shall the Church continue to teach historical untruths, and utter the same tragic words of hate which we uttered in 1914? If the war makers should hold the faintest suspicion that the pulpits of Christendom would do their own Christian thinking about war, and exercise the liberty of choice whether they should bless or condemn it, our governments would be more deliberate about setting the stage for another war.

First, then, as a preventive of war, we should insist that the Church shall cultivate a memory, and out of that memory teach, early and late, in season and out of season, the wages of the sin of war. In all the anti-war propaganda, material waste and physical suffering have received the major emphasis. These considerations will never end war. The conviction that war is sin alone will bring the issue squarely before the conscience of the race, and give wings to its latent idealism. Thus far, neither the brain nor the conscience of the Church has been enlisted in its crusade against war. We have acquiesced in the political doctrine of war as the lesser of two evils; we have staked nothing on a great crusade of preparedness for peace.

II

If the Churches declare war to be a sin, we must seek to discover what are the irritants in our present social order which tend to produce war. What is fundamentally wrong with the civilization which, every few decades, brings the plain peoples of the world into the shambles, stains their souls with unreasoning hate, and makes beasts out of heroic, chivalrous men? Something is radically wrong. What is it? The Christian Church need not bless this civilization any more than it need bless the Soviet Republic. The Church produced the civilization of the Middle Ages, such as it was. The Church had very little to do either with making or bettering our present civilization in its basic qualities. The Church accepted it as the industrial revolution molded it, and we became its handmaid. Protestantism in England a hundred years ago became the tool of the great industrial forces. Protestantism acquiesced in its cruelties, its frightful economic inequalities, its soul-blighting conditions of labor. Can we read without a blush of shame the names of the bishops and archbishops who sat in the House of Lords and voted "No" on the bills introduced to alleviate the horrible lot of the little chimney climbers and of the children who worked in the mines and scarcely ever saw daylight? Yes, and the names of pious Evangelicals and Methodists of a hundred years ago, who, while they wept over the lot of West Indian slaves, refused to lift up their voices in behalf of the slaves of England's factories! The amelioration of the conditions of the working classes, the abolition of some of the frightful conditions of child labor, were carried through with little assistance from the clergy. That battle, it must be said to our shame, was won by illiterate labor leaders. Denied the sympathy of the Church, the earning of the schools, and the equal justice of the courts, they finally won; but they won without the support of the men who claimed to receive through a golden stream of apostolic grace the love and light of Christ.

Not one churchman in ten thousand, I venture to say, has the slightest idea of the social implications of his creed; not one in ten thousand perceives the dramatic social significance of our two great festivals, Christmas and Easter Day. Of the thousands of worshipers in our churches on Good Friday, who watch at the Cross for three hours in great pity for the sufferings of Christ, how many ever give a thought to that long line of Christ's little brothers, bearing witness to fellowship, who through the centuries have hung upon crosses, crucified by the defenders of the *status quo?* When the Church shall be willing to take some of the magic out of the doctrine of the Incarnation, and put morality in it, we shall make religion a more effective implement of fellowship.

Therefore I maintain that some of us within the Churches who are not satisfied with a civilization which brings its beneficiaries, every generation or two, into the shambles, must continue, as some of this group are doing, to weigh in the scales of Christian ethics our present social order. We must make fellowship prevail at home in our industrial order, before we can hope to make fellowship prevail among the nations.

III

If governments would declare war against the real enemies of the men whom they conscript, the Church could enter such a war with all the zeal of a covenanter, convinced that the battle is the Lord's. The difficulty is that the real enemies do not get ranged opposite each other in the trenches. We are taught to hate the innocent. The Church aids and abets this bestial business in which every government engages in the time of war, of blasting people's souls with the indecencies of hate. They lie to us and we pass on the lies in our sermons. They deceive us and we build commandments on their deceits. Nobody ever deserves to be hated as nations hate one another in war. To produce such venom, the hate makers lie about their fellow men. They lie outrageously. They lie out of whole cloth. They suppress the truth which would mitigate hate. They deliberately spread a spiritual plague. They breathe out the hate germs from their press bureaus. Chiefs of propaganda bureaus release the germs every morning. They befoul the minds of simple, honest, good-natured people with their lies. Finally they succeed in producing a *fighting edge.* Most farmers, artisans, clerks, fathers of families, and mothers, prefer peace to war. They would rather raise crops, make and sell merchandise, than to lie in the trenches waiting to kill somebody or to be killed. Without the help of the devil we couldn't make warriors of men to-day. The Church blesses this beastly business! And journalists call it the lesser of two evils! The next war may be the lesser of two evils; but if the Church blesses that war it will be committing a sin, for God has given us the intelligence and the conscience to prevent it.

If war really meant killing the enemy, the Church might view it as they do capital punishment—grim, but necessary. But the enemy doesn't get into the trenches. We are told that Stinnes of Germany was

the instigator and the brain of the rape of Belgium. It was he who for commercial reasons counseled the stripping of Belgium's industries and the crippling of the French mines. It was he who counseled the deportation of expert Belgian workmen to German factories. But how can Belgian and French patriots ever avenge themselves upon Stinnes by going to war against Germany? He is probably richer to-day than he ever was. It isn't Stinnes that they bomb, and gas, and bayonet when they go to war. It is innocent victims like themselves, their own blood-brothers in Christ.

War is growing to be ever a more diabolical and indecent and unreasonable thing. When we say war is sin, we mean modern war in its depraved totality, its lying and its lust, its atrocity provoked by lies, its counter-atrocities, provoked by atrocities, its food blockades—the worst atrocity of all—its vengeance wreaked upon unborn babes. I have heard Christian women say that every German baby ought to be killed. That is the state of mind which governments, when they declare war, foist upon the Church. Is it, or is it not, a sin? How long will the descendants of the apostles permit politicians and diplomats to tell them when and how they should abrogate the Gospel, teach a new commandment of hate, and bless rapine and murder? Isn't it about time we used the intelligence God gave us to discern what war is? The people who are shocked when we say that war is sin, are thinking of war in abstract terms. They define it to be justice battling against wrong, chivalry against the bully. It is no longer that. The bullies don't get into the trenches. The real sinners never breathe the poison gas.

IV

We can make war on war psychology by shifting the emphasis of adulation from war heroes to men and women who have wrought some good work on behalf of Christian fellowship. Obviously the great teachers, doctors, scientists, deserve honorable mention. What folly that school children should know all about Napoleon, and so little about Pasteur! All about Sherman and nothing about the men who gave their lives to conquer the yellow fever germ in Cuba! Our calendar of saints is too exclusive. I should like to see the lives written, for use in Sunday schools, of the great labor leaders, whose names few of us even know, who in those terrible years of industrial revolution in England, from 1760 to 1832, led their people out of that terrible slavery of factories and mines, hounded by governments, persecuted by the courts. Men like Cobbett, Hardig, Thelwell, Watson, Gerreld, Place, Knight, Prentice, and hundreds of others whose names are only preserved in the criminal records of their country. They did quite as much, perhaps, for the poor of England as the Wilberforces, Hannah More, Whitfield and Wesley, for while the Evangelicals had their eyes fixed on Heaven and the sound churchmen of the Establishment had one eye fixed on the good things of this world, untutored labor leaders bore in prison and on the scaffold the cross of labor's emancipation.

V

We can also make war on experts. It is humiliating to read in the daily papers what young Theodore Roosevelt, the Assistant Secretary of the Navy, thinks is necessary to insure our national safety, while bishops and other ministers who ought to know something about the spiritual forces which make for security, lend a reverent and attentive ear. Army and navy experts and statesmen have been giving the plain peoples of the world protection for a good many centuries. But wars and famine and unemployment go merrily on. Why shouldn't the Church exhibit some of its expert knowledge? I don't think we could kill many more people by our mistakes than our highly honored experts have been doing heretofore. Groups such as the one meeting here under this roof ought to speak with authority, and to speak loud. We should have our program for international defense and national good-will. There is a very large multitude of people who want something like a Kingdom of Heaven established on earth and are willing to use their brains to promote it.

VI

"This is all very well, but what do you propose to do? You say you are not a pacifist, yet you urge the Church to boycott war and declare it to be a sin. What if Japan should attack California to-morrow? What if some bully of a junker should slap your grandmother on the face? What if England should attempt to crush France? Or Russia and Germany should pool issues and overrun Europe? What if the Crescent should again come to grips with the Cross? War can be the lesser of two evils. Would you bolt patriotism and morality and go it alone on a fine formula?"

I am not greatly concerned about these "what ifs." I can suggest them as fast as my opponents.

What if the Church should discover where its true mission lies—among the great mass of the world's plain people, of every nationality and clime—and its voice should be lifted among the people to win their trust and give them Christian leadership. Wouldn't that voice be heard by governments and statesmen as the voice of the English Labor Party was heard by Lloyd George, when a war with Russia was under advisement?

What if, when the men who have business interests in Mexico begin to fill the press with their pre-war atrocity stories, and their representatives in Congress begin to talk intervention—what if the Church spoke up and said, "You can't make war upon Mexico. We shall preach peace while you are preaching war. We shall denounce conscription. We shall go to jail if need be, not as pacifists or conscientious objectors, but as Christian citizens, who refuse any longer to be made fools of in the name of false patriotism!"

What if the Church took so seriously to heart the gravity of the sin of war that we started to carry on the biggest crusade that the Church has ever attempted in the long years of her history, spent our missionary dollars upon it, spent our brain upon it! What would war-makers think of the expediency of making war with this kind of inflammable material at home?

What if the Churches here in America should flood Asia and Europe and the islands of the sea with propaganda against war, drop it from aeroplanes, instead of dropping bombs, send it through secret channels, teach it in mission stations? What if we meant business? What if we refused to spend our

talent, our prayers, our parishioners' money, in teaching the Gospel of good-will, only to send up in a flame of war-hate all the costly product of our patient labors?

Has the Church ever done any thinking for preparedness for peace? No, we have gone on believing what statesmen have told us, that war is the lesser of two evils and the battle is always the Lord's. We have docilely hated those we have been told to hate, and we have pretty nearly preached in time of war what we have been told to preach. We have lied with the liars, and we have committed spiritual atrocities to order, and all the while we believed that humanity and God loved to have it so. Isn't it time we did better? The last war may have been the lesser of two evils; the next war will be suicide. If we believe this, let us begin at once to educate statesmen, newspapers and the clergy. The next war must be boycotted by the Church of Christ.

A big risk indeed! But war is a big risk. It is a risk to slaughter the flower of the race, to fill the world with enervating hate and benumb its intelligence by hysteria, to lay waste empires and to spread famine over the planet. People talk as if pacifism were the only risk, and as if the religion which repudiated war threatened the foundations of government. Are some of those foundations too precious to be disturbed?

So against the "what ifs" of a Church in revolt, I present another "what if." What if the Church should decide to trust its Lord and God, and, with a little of the martyr's zeal, dedicate to humanity its conscience and its brain? We have the vision, but we let cynics stamp upon it, and we tremble and grow faint at their scoffings and their doubts. I am sure that God never founded a Church and sealed it with the Blood of His Son merely to do what this Church of Christ has done, with its brain and its conscience, during the last hundred years.

Can any one doubt that God wills we should cleanse this world of war? Then why not trust God to help us find the implement wherewith to rid the planet of the loathesome thing? We shall never abolish war by gradual improvement and the slow processes of redemption of human nature. Dueling was not abolished by converting duelists. Men still insult and impugn one another's honor, but they don't fight duels. Dueling was abolished by a fiat of the Christian conscience. If we wait to abolish war till all men love one another, we shall wait until Judgment Day. Some generation has got to stop the thing short. Why not ours?

The Associate Editor of the Leader

TO most of our readers, Dr. van Schaick is too well known to need any word of introduction. All, however, will be glad of some brief record of his splendid career as minister, citizen and Red Cross leader at home and overseas.

John van Schaick, Jr., entered the Universalist ministry in the fall of 1898 as assistant to Dr. Charles H. Eaton, beginning his service in New York on the Sunday that the new church at 76th Street and Central Park West was opened. He remained here one and one-half years, studying under Dr. Eaton's direction, preaching during the summer months and working both in the Church of the Divine Paternity and in Brevoort Hall, the mission on the East Side. He went from New York to Washington, Jan. 1, 1900.

We reprint herewith in part a concise biographical sketch prepared by a distinguished United States Senator for his colleagues in the Senate at the time that the nomination of Dr. van Schaick as Commissioner of the District of Columbia was pending in the Senate:

"He is forty-six years of age; was graduated from Union College, Schenectady, N. Y., in 1894, winning special honors in history and political science, as well as other prizes; taught two years as principal of the Sharon Springs (N. Y.) Academy, and one year as professor of English and History in the College of Emporia, Kansas. Before entering college he taught for two years in the common schools of New York to earn money for his college course.

"He studied for the ministry in New York City, where he spent much time in the missions on the east side of the city, studying especially over-crowding, contagious disease, and institutions for the protection of children and relief of poverty.

"He was called to Washington Jan. 1, 1900, and served for nearly eighteen years as pastor of the Church of Our Father in this city, becoming active in the Association for the Prevention of Tuberculosis, the Associated Charities, the Summer Outings Committee, the Alley Committee, the Red Cross, and other community projects.

"He showed executive ability and business sense in all these relations and became well versed in local municipal problems. He was elected General Secretary of the Associated Charities ten years ago, a place he declined.

"He was invited to be president of a college, but declined.

"In January, 1915, he was sent to Europe by the Rockefeller Foundation with their War Relief Commission, and was made their representative for Holland, being sent also to Germany and occupied Belgium. He successfully handled a big executive job—administering relief to refugees, unloading and reshipping cargoes arriving at the port—staying until the work ended.

"He proved his business capacity so completely that the American Red Cross offered him choice of three permanent positions upon his return—Assistant Director-General of the entire organization, or Director for the Pacific Coast, or Director for the Middle Atlantic States—all of which he declined.

"He went with the Red Cross when we went into the war, and was in Europe nearly two years, serving in various capacities and finally as Commissioner to Belgium.

"He had to administer money and supplies to the

value of between five and six millions of dollars. The attached telegram of Mr. Henry P. Davison, of J. P. Morgan & Company, attests his success.

"In addition, the University of Brussels voted him a medal, the University of Liege made him an honorary M. D., with Mr. Hoover, M. Clemenceau and the Queen of the Belgians, for service during the war.

"The King of the Belgians made him an officer of the highest Belgian order—the Order of Leopold—giving him the military decoration with palm and commending him for long continued service at the front under fire.

"When Colonel James H. Perkins, American Red Cross Commissioner for Europe, visited the Belgian front, King Albert said to him: 'We want to thank you for sending Colonel van Schaick here. He lives with us and shares our dangers and hardships. We count him as one of us and we want to thank you for the great work he has done.'

"Dr. van Schaick lived under shall fire for months. He was never wounded, but was knocked down by shell explosions."

Telegram of H. P. Davison

New York, N. Y., Jan. 13, 1920.

Because of my appreciation of the true character, ability, and service of Dr. John van Schaick, Jr., I take genuine pleasure and satisfaction in recommending your favorable consideration of him for District Commissioner for the District of Columbia. A man who will go through the sacrifice and show such consummate ability under such trying conditions as van Schaick did in Europe during the war is a man to secure in public service, if possible to do so. Van Schaick is highly intelligent, unusually resourceful, fair-minded, reasonably aggressive, loyal as the sun; has a delightful sense of humor, and will, in my opinion, creditably discharge any obligation which he may undertake. So efficient did he prove himself to be in Belgium that on two occasions we had to turn to him as the one man in Europe who could solve one of our problems in France and another one in Italy.

H. P. Davison.

In 1919 he was presented with the Patriotic Service Medal of the National Institute of Social Science. The same year Union College, Schenectady, N. Y., gave him an honorary D. D., which St. Lawrence had conferred in 1910.

He is a member of the Cosmos Club of Washington, the Century Club of New York, and the Sons of the Revolution of the District of Columbia. Among the national organizations to which he belongs are: The American Historical Association, National Tuberculosis Association, National Educational Association, National Conference of Social Work, World Agriculture Association, National Geographic Society, and the American Civic Association—in the last named of which he has served as national officer for some years.

When the war ended, the American Red Cross asked Dr. van Schaick to prepare the official history of the Belgian work to be published as one of a series of books. This work was interrupted by public duties and was not resumed until 1921. He wrote this volume during the past year in connection with his work for *The Leader* and while acting as pastor of our Washington church. A review of this book, "The Little Corner Never Conquered," appeared in a recent issue of *The Leader*.

Just why a man as popular as Dr. van Schaick was so bitterly attacked when nominated for Commissioner of the District of Columbia and finally was defeated for confirmation by the Senate never has been understood outside of Washington. He was appointed when the relations of President Wilson and the United States Senate were at their worst stage. Bitter enemies of the President, both Republican and Democratic, were determined that none of his appointments should be confirmed. Even the Republican appointed by President Wilson in place of Dr. van Schaick was not confirmed.

But a decisive factor was the fact that the Commissioners of the District of Columbia are Public Utilities Commissioners also. Dr. van Schaick had incurred the hostility of certain interests by opposing successfully a merger which would have given value forever to millions of dollars worth of watered stock. This, however, did not appear openly in the fight.

What did appear and undoubtedly exercised considerable influence was an acrimonious fight in the Board of Education and the community to oust the Superintendent of Schools. The Board, of which Dr. van Schaick was president, decided that they would not re-elect the Superintendent. Immediately, powerful Senators started a movement to retain him. This resulted in an investigation of the public school system by the Senate, the printed proceedings of which fill some fifteen hundred pages. The charges made against Dr. van Schaick were that he was dictatorial, in absolute control of the Board, prejudiced and unfair. As a prominent citizen of Washington remarked: "It was the first time in Washington that a local board charged by law with a public duty stood out against Senatorial influence and did this duty as they saw it."

Repeatedly during the fight, Dr. van Schaick's friends were assured that he could be confirmed as Commissioner if he would give up the school fight, but this he refused to do. He won the school fight, put in a strong Superintendent, but lost the Commissionership. "The great compensation," he wrote at the time, "is that my ministry will not be interrupted. I took the nomination as a public duty. I am perfectly satisfied to have that duty devolve on some one else."

Dr. van Schaick has enthusiasm for journalistic and editorial work. He believes in the future of the Universalist denomination and *The Universalist Leader*. On a recent visit to Boston he said: "I have come to see as never before the power of the printed page. During the war, belligerents were more afraid of propaganda than they were of poison gas. Leaflets dropped on the German lines with Wilson's speeches were worse than high explosive shells. In Universalist history the same thing has happened. The high explosive shells of the liberal faith have been the journals, the books, the tracts which have gone to places far beyond the range of our churches and have shattered intolerance and fear."

The Papers of John Pererin

XXXVI Pessimism and Pentecost (2)

THE thing that chiefly strikes me when I look upon the Christians of the Apostolic Age is their sense of adequacy for a great task. They had been appointed to an enormous undertaking and they felt equal to it. I marvel (for instance) at the self-possession of the little company of Christians at Antioch who looked out upon the heathen wastes of the Western World, and dared to dream the amazing impossible dream of transforming the empire of Caesar into the empire of Christ, and then with a still more astonishing hardihood sending out two of their number to make the dream come true. And when we remember who they were, how not many wise after the flesh, not many mighty, not many noble were there, but a handful of small tradesmen, artisans, slaves and others of no account, the wonder increases.

And then one thinks of Saint Paul, with his patience, his power of endurance, his courage, his spirit of enterprise, with eyes looking ever afield for new worlds to conquer (you remember how even before he set foot on Italy, he was planning to go on to Spain). Here we have indeed not the measure of a man only, but the temper of a generation. For Paul was not, by a good deal, the only man of his time who possessed this strength, this daring, this spirit of adventure. It was the common possession of the whole Christian society.

There have been other passages in the history of the Church which were marked by these qualities of boldness and strength; but plainly this is not one of them. The Church to-day seems tired, spent; it has settled down to a pedestrian gait and does not seem able to shake itself out of it. There is no fire in its eye, no spring in its step, no confidence on its lips. We sing "Onward, Christian soldiers, marching as to war," but we do not look like it. The last thing we suggest is something "terrible as an army with banners!" We hardly can turn a hair upon the head of the man in the street, who passes us by as though we were not there. It is time that we tried to recover the secret of the primitive Church.

In my last paper, I tried to point out that we had great unused reserves of power within us, and that what we need is to have these called up and harnessed to the business of life. And it was that experience that the first Christians went through with a peculiar intensity in that episode that we call Pentecost. There is no doubt that they did pass through an experience that transfigured them. They were called to an immense task, before which an army of strong men might have quailed. They were a little company in the midst of an unfriendly world. They had been set to win that same unfriendly world into the kingdom of Christ. They accepted the task without fear and went about it with confidence. In capacity, they were not singular; in education, they were as a whole beneath the average of their time; in social standing they were contemptible. They were handicapped by a *fact* of inadequacy much greater than any we suffer from, yet they had no sense of it. And if they could overcome such inadequacy, much more should we, and the more our shame if we do not. What was their secret?

Well, we can hardly ask the question without hearing the answer, echoing down the ages in a voice strangely familiar: Ye shall receive power after that the Holy Ghost is come upon you. And it was that that happened on the day of Pentecost. I shall have to give another paper to the events of that day. Here I want to consider—shall I call it?—the psychology of the experience.

Somebody has said that the human mind backs on infinity. For myself I prefer to say the same thing in another way. The human soul reaches endlessly inward until at last it touches God. Within this uncharted region which we call the sub-conscious (or if you prefer the more fashionable term just now, the unconscious) are laid up the unutilized reserves of which I have already spoken, strange potencies that surge and heave restlessly and obscurely within me. But these remain there unused because there is no force from behind to drive them into the daylight. At that point where my spirit touches God, the channel is clogged by my selfishness and greed, by my lack of prayer and the cares of this world, and a hundred other dark obstructions that I have unwittingly allowed to sink into the depths of my spirit. But those people stayed in their upper room until prayer and faith and expectancy had purged their souls of every hindering thing and the boundless life of God came flooding their own. And it brought out with it every latent power of perception and imagination and expression that had waited for its release in their souls. They received a reinforcement of mind and heart and will. Vision and love and resolution were quickened within them. Their cup of life was running over; and they had to go out into the streets of the city to share their abundance with any man who was not unwilling to receive it.

It was the greatest experience of their life; and when it comes to us it will be the greatest experience. There is awaiting us an undreamed-of exaltation of spirit, a replenishing of all our powers, an expansion of our soul, an assurance of real adequacy for the exacting task of life in a ruined and shattered world. The psychologists may call it an uprush from the subconscious; let them call it what they will. It is the divine life invading ours, and bringing with it a new scale of life, an enhancement of personality, a different quality and dimension of consciousness and power. The materials of it are here within us; it is the task of the Spirit to liberate these materials and make them available for the business of life. The only cure for fatigue and pessimism and despair, the one secret of the abundant creative energy that we need to-day, is another Pentecost; and it is the mark of the wise man to expect it and to get ready for it.

O Thou who didst send Thy Spirit to Thy servants who waited in the upper room, show unto us an upper room where we may also tarry until we are filled with power from on high. Our tasks are heavy and our burdens are great, and we are not sufficient for them. But only grant us this gift and we shall be able to do all things through Him that loved us: and nothing shall dismay us or be impossible unto us. Amen.

The World in Washington

V The President and the Correspondents

John van Schaick, Jr.

ON Tuesday at 1 p. m. directly after the meeting of the Cabinet and on Friday at 4 p. m., President Harding talks to the correspondents. Some of the most famous newspaper men in the world, with many of the rank and file, walk calmly, without pushing or hurrying, into his office.

There are Richard V. Oulahan of the *New York Times*, Frederick Wile of the *Philadelphia Ledger*, Jas. P. Hornaday of the *Indianapolis News*, J. Fred Essary of the *Baltimore Sun*, Edward Bell, Chief of Public Information Service of the State Department, Albert Fox of the *Washington Post*, Wm. E. Brigham of the *Boston Transcript*, Bulkley Griffen of the *Springfield Republican*, Arthur Henning of the *Chicago Tribune*, C. S. Groves of the *Boston Herald* and Mark Sullivan of the *New York Evening Post* and *World's Work*, to my mind, the best and fairest political writer in Washington, and many others.

With these men are a few women like Miss Rigby of the *Christian Science Monitor*, whom the men call an "A No. 1 correspondent."

During the Arms Conference editors were frequently in evidence and many outside correspondents were here steadily. Now the number is down to about fifty.

They range themselves in a semi-circle, three or four deep, about the President's desk.

He stands behind the desk facing them, holding a sheaf of questions which the correspondents have handed in.

Speaking in so low a voice that we have to crowd nearer at times to hear, he rapidly takes up the questions one after the other, dismissing some with a word or two, answering others quite fully.

Occasionally he raises his voice, speaking in clear distinct tones, and makes quite a little speech on some particular subject.

His fine humor is apt to show itself before he gets through, and once in a while something of the strain and pressure which he is under creeps in.

Much of the time he is on the defensive, not caring to talk, but occasionally he is full of some subject in which he is interested and which he wants the country to understand. Then he talks well.

The one rule controlling these conferences is that "the President is not to be quoted." It is not even permissible to refer to him directly, but as N. O. Messenger, a veteran editorial writer, put it: "The writers know that he is steering them straight and they can make statements with confidence, and if they report accurately there will be no come-back by way of denial."

The theory of the conferences is that the President has the facts relating to his actions and his views, and that it is a service both to him and to the country "to enable the correspondents to give their readers the facts and only the facts."

The despatches filed after these conferences begin something like this: "The President has not changed his mind on the bonus matter, it was stated authoritatively at the White House to-day," or "A spokesman for the Administration said to-night," or "A White House authority made clear to-day that"—

The *New York Times* man handled a piece of news on May 2 as follows:

> "President Harding is greatly pleased over the invitation to be extended by the Powers participating in the Genoa Conference to Chief Justice Taft to name the president of the International Arbitral Commission which will pass upon the Russian Government's pre-war debt. The President will not comment upon the invitation in any public way, but he has expressed himself privately as extremely gratified that the Chief Justice of the United States should have been chosen to make such an important selection.
>
> "It is understood that in President Harding's opinion the matter has a significance deeper than appears upon the surface. He is said to regard it as one of the finest instances of the manner in which America has impressed the world. It means, according to the way it was interpreted by a Presidential spokesman who was obviously speaking Mr. Harding's mind, that the European Powers are satisfied that the American head of the international arbitral commission will act with propriety, consistency and justice."

I have been impressed with the high character of the correspondents who attend these White House conferences. They have a fine sense of honor, they are proud of their profession and they would make short work of any man who violated the rules.

And I am convinced that these correspondents as a class want to get the thing straight. They represent all shades of opinion—they are conservative and radical, Republican and Democratic—but they honest-want to give the facts as they are.

I shall not soon forget a reply which Miss Ida Tarbell gave me at the Arms Conference. "I am for the Conference," I said to her. "I am writing it up every week." "But why should we write it up or write it down?" she replied. "Why shouldn't we give it just as it is?"

That is certainly the ideal of these picked men about Washington, however much they may fail, at times, in realizing it.

The range of topics covered at these White House Conferences shows that a man ought to have "a full mind" either to be a President or a correspondent.

Here are some of the questions: "Do you expect to set up a debt collecting agency to deal with German debts?" "How about Muscle Shoals?" "Is there not a breakdown in the local government of the District of Columbia?" "Who is to be the successor of Judge Landis?" "Have you any comment on the election in Maine?" "What about the primaries in Pennsylvania?" "In Indiana?" "Will the President attend the International Exposition in Brazil next summer?" "Is Colonel Harvey to be replaced?" "Will there be an American representative on the reparations commission?" "What is the government doing in the coal strike?" "How about daylight saving?" "Will you

say anything about oil leases?" "Anything new about Mexico?" "How far can the Government go in control of ether waves?" "Will you say anything about the St. Lawrence -Great Lakes water-way project?" "Will you comment on the speech of the British Prime Minister?" "Can you tell us something about the conference with the steel men on Saturday night?" "Do you expect the railroads to lower freight rates voluntarily?"

Among the words the President uses most frequently are "seemly," "appropriate," "becoming," especially in reference to his own actions. "That will come out all right," he is apt to say. "A little time and a little patience are all that are necessary." "Get people together and talk it over—iron it out."

I can say without any hesitancy that the impression which he makes on practically every one is that he is a man of genuine good-will. He believes without any qualification in the methods of conciliation. This does not mean that he won't fight. In fact I hope he will fight. I should like to see him succeed as President. I don't believe that he can succeed without wielding "the big stick" of Roosevelt.

Ours may be a government of "checks and balances" theoretically, but it will be all "checks" if the President does not drive things through.

We need as President a big honest man who can dramatize an issue and appeal with it to the people.

How big the President is nobody knows yet. He will have to "fight for his life," his Presidential life, not only with a partisan Democratic opposition but with the leaders of his own party.

The hope of progress lies in the men of both parties who can rise above party, and in putting the fear of God (or the voters) into the hearts of the others.

Mr. Harding has had "a good press" so far. By that I mean the correspondents in general have refrained from attacking him. Much of this is due to the genial personal qualities of the President and a desire to give him a fair chance in spite of what some of the correspondents refer to as "his marked intellectual limitations."

Offsetting any limitations of this kind, in part at least, is the apparent freedom of the President from jealousy and his desire to use big men like Hughes, Hoover and Mellon.

All of us who read these despatches from Washington, or from anywhere else for that matter, owe it to ourselves and to the public sentiment which we may create, to read with careful scrutiny. As Walter Lippmann has pointed out: Not all newspapers are of equal worth. Not all press associations or special correspondents are equally reliable. We should notice where and when the despatch was filed, what association handled it, if any, who signed it, if anybody, and see if we can ascertain the opportunity the writer had to get the facts.

About the great question of the fairness and freedom of the press in general, we may write at another time.

Editorial Correspondence

MY front porch was deserted long enough to make some observations of a man who has been making considerable disturbance in this ordinarily peaceful community. He claimed to be an evangelist, though instead of proclaiming good news for all, as real evangelists are supposed to do, he proceeded to divide the children of God as it pleased him, and to send some to hell and some to heaven, as it also seemed to please him, and he was apparently as pleased with one as with the other. His name was Bob Jones, but whether he was christened "Bob" in childhood, or took it up later for advertising purposes, is not known by the rank outsider! There are a few things in regard to this evangelist and his methods we need to know and consider, for a certain degree of stirring up, watering, fertilizing, is quite as necessary for people as for beans. But with beans we are governed by considerable restraint; we are wise enough not to hurry their fruiting and maturing with over-doses of fertilizer while the thing most noticeable in the recent intensive cultivation of this most delicate plant of human life was that the cultivation was done with a club! Bob lived true to his name, he was a bruiser, and he did stir up quite a number of people. He bulldozed them into a confession of something they did not understand. He got them to invest their spiritual savings in a wild-cat scheme which left them poor, and the results are sure to peter out in the course of a few weeks, unless the local ministers in their calm wisdom come to the rescue of their people.

It may be admitted that some slight good was accomplished by the fervent emotional excitement, but what pains the thoughtful and reverent is the fact that every minister of every local church is so very far superior to Bob Jones in intelligence and Christian courtesy, and in Christian efficiency, every minister is preaching better sermons with less of froth, and more honorable to God and inspiring to man, they are giving pure water to refresh and nourish, while Bob Jones is furnishing theological booze, or is covering over good wholesome food with tabasco sauce, which may be stimulating, but not nourishing, *but*—the evangelist draws the crowds.

* *

Our churches and ministers stand for temperance, and should not be tempted away by a theological debauch! The good things the irresponsible Bob Jones has said are nothing better than are said by our local ministers, and the good which is claimed in stimulated rather than saved souls is not to be compared with the good results of the steady and worthy efforts of the regular ministers. The hothouse product has its value and uses, but it is not the standard and regular crop coming through the normal channels. During the past few weeks our city has been on a religious drunk, altogether unworthy of respect.

One of our churches received twenty-nine members said to be the result of the six weeks of intensive religious excitement. But that statement is misleading. These spiritual products were grown through long years of wise service on the part of the local

ministers, and then along came this evangelist and picked the fruit, much of it before it was ripe, and took all the credit along with his carefully organized "free will offering!"

* *

That is, for those who have studied this situation it appears that a great injustice has been done the local ministers. They have been submerged in a flood of bad taste, bad language and bad theology; their people have been misrepresented, and falsely stimulated by extravagance, until they have an entirely abnormal notion of religion; and this man, in the spirit of a false benevolence, for the sake of a "free will offering" which exceeds the yearly salary of many of our ministers, comes in to gather the harvest and take the credit. It has been my pleasure to attend some of our churches and listen to quite a number of our ministers, and while they may differ from each other, and from me, in their theological terminology, I have found them a body of Christian gentlemen conscientiously seeking the good of the community.

I believe that many of those who have been through this period of abnormal strain will repent of it later on. Why should the fine spiritual message of the Master be reduced to the common language of the street? What are our growing children to think of it? They may be caught in the current of excitement and swept up to the altar, but how long is it going to be before they shrink back in shame?

* *

All this is written in kindness of spirit, and because I believe the Christian Church is the only way to Christian progress for the individual and the community. But I am convinced by remarks made by those who were friendly to the movement of Bob Jones that a shadow has fallen on the religious life of our city from the coarse mouthings of this professional evangelist; the fine edge has been taken from the most sacred experiences, especially of the young.

* *

Now I want to propose that the next revival of religion here—and I hope there will be another soon, for this one has left a bad taste in the mouth—I propose that the next revival be conducted by our own ministers, for there is not one among us who is not a better preacher of the Gospel of the Master than Bob Jones, and, given the same machinery, the same advertising, the same loyal support, we shall get larger and better results. Nothing is gained for religion by making religion ridiculous; everything is gained when by Christian ministers and Christian people the splendors of the Master's life are set before the world as the supreme goal of human achievement.

F. A. B.

Awake, Thou That Sleepest!

The Rev. George A. Gay

IT is refreshing to discover that the ministers of the Universalist Church, and the denominational paper, the *Leader*, have at last learned that there is a real struggle going on in the religious world, especially here in the United States. We have been fed with soothing-syrup for so long, and have been told with such frequency that denominational preaching was a relic of the past, and that Universalism or something closely approaching it was quite generally accepted among the majority of Protestants, that we almost believed it. From wiseacres of years of experience to tadpoles who are just feeling their legs we have heard that the preaching of the essential truth for which the Liberal Church stands might go "in the South" or some equally benighted section of the country, but that it was all out of fashion in Boston.

Now our wise men, and our novitiates, too, express surprise because of disillusionment. Lo, and behold, in Boston itself, the "Fundamentalist" is heard and applauded to the echo. All of this is an old story to the Liberals in the South and West and Middle West. Our Orthodox churches are aggressive, are pushing ahead, are increasing in membership by leaps and bounds. One Methodist church here in Chattanooga reports seventy-eight additions to membership since October; another welcomes seventy-seven into its fold at one time; another almost doubles its membership in five years. And the Denominational Year Books and the government statistics prove that a rapid increase has characterized the Orthodox Churches during the past three years. And there is no blinking the fact that the theories and dogmas which Liberals thought were quietly slipping into the discard are popular. They are the expression of the theological position of the majority of church people, so that even the *Christian Century*, noted for its breadth, remarks that the tendency in the churches is evidently away from the Liberal denominations, and that the movement is towards the Evangelical position.

And this is the way that they do it in Chattanooga: Early in the year the Rev. John Brown came to Chattanooga and held a union revival meeting which was backed by thirty churches. The attendance at services was from six to seven thousand daily. As soon as the revival had concluded the local ministers with great wisdom continued the work in their own churches, by holding revivals of two and three weeks duration until Easter. Then came a great ingathering. Now on top of these comes a large Bible Conference directed by one very aggressive Baptist, who brings to the city men of distinction from various denominations, who are, however, all "fundamentalists" in their views. For two weeks these eminent preachers and teachers will attract thousands to three churches, three services a day. The emphasis from beginning to end is upon the inerrancy of the Bible, and the absolute correctness of prophecy as applied to this generation. Now this Bible Conference has the endorsement of the Billy Sunday Club, the tacit, if not expressed, approval of a majority of the ministers, and the support of at least one of the newspapers. The John Brown revival cost probably $18,000; the local revivals cost possibly $4,000; the Bible Conference will cost several thousand more. What does this mean? It means that a large number of intelligent and sincere

Christian people believe so much in these things that they were willing to spend about $30,000 in three months to put them across.

Now this program, ambitious and effective, is nation-wide and vigorously pushed. In the overwhelming numbers interested, the funds accumulated and expended, the Orthodox majority apparently buries the Liberal minority under a flood of propaganda and popularity.

We Universalists have been sleeping quietly too long. Possibly we have been unaware of the real significance of our message. Our mission is not simply to stress one or two articles of faith wherein we differ from others, although that is important. Our mission is to stimulate the quest for truth, to advocate the virtue of the open mind, to fight for freedom of thought. The real danger in the present aggressive advance of Orthodoxy is discovered in its popularity. People like what the preachers are saying. And this means that a premium is being placed upon the closed mind.

Not only have the Universalists the same task which for one hundred and fifty years has engaged our energy, the proclamation of the gospel of love in its fulness both theological and ethical, we must also champion the hospitable mind, the inquisitive and acquisitive mind, the spiritual life which grows by assimilating all that is true in every department of human thought and activity, for one of the peculiarities of humanity is a readiness to accept new facts, to welcome truth along certain lines, while refusing to accept the implications of the same new facts, the changes which this truth will make in their theology. The Universalist pulpits must everywhere stand for real breadth, sanity, perfect devotion to truth at whatever cost. Not only must we be a haven to all earnest seekers for light who do not find the atmosphere of Orthodoxy conducive to growth, we have the further task of *advertising* our point of view in order that these seekers may know that such a Church as ours exists. For there are many thousands of people who would like to find a church home with us, but who never heard of the Universalist Church or its interpretation of Christianity. They are often entirely lost to organized religion because of this fact.

It is time, therefore, that we wake up, shake off our drowsiness, put away the soothing-syrup, and with a strong injection of "pep" put ourselves at the head of the progressives in Christian theology, and in applying that theology to the problems of to-day. The Universalist Church is itself in need of a great revival that will shake it out of its self-complacency and enable it to pull its head out of the sand and see what is really taking place, a revival that will arouse a missionary zeal among us, and send us out to preach with renewed vigor. We need to guard against spiritual somnolence on the one hand, and destructive radicalism on the other, thus affording to thoughtful people everywhere, who, dissatisfied with their present affiliations, desire a more hospitable and congenial fellowship, a Church whose poise, whose tolerance, whose charity, whose breadth, whose scientific method and Christian spirit combine to deepen and enrich the devotional life without blanketing the eagerness of the mind to discover and appropriate ever larger areas of truth.

Who says our work is done? Who says that we have no longer a distinctive message? Who counsels us to sell out?

We have a mission and we have a message, and longing hearts are eager to hear our word. Our trouble is in ourselves. We have been blind. We have underestimated our importance. We have lacked initiative. We have been asleep. It is time for us to wake up, vision the world's need, and go out in the full strength of our convictions to satisfy that need.

We must be as zealous as the fundamentalists, as sure of the world's need of our gospel as they, and as aggressive in carrying our word as these are in spreading their message. In only two things may we well depart from the fundamentalists—the message and intolerance.

The Washington-Tokyo Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

THE WASHINGTON CHURCH AS THE UNIVERSALIST EMBASSY

Frederic W. Perkins

ANY word of commendation of the plan to erect a church in Washington can at this time be hardly more than a personal re-emphasizing of urgent reasons already presented. In a very personal way, therefore, I would state why it appeals to me.

The Universalist Church in Washington is bound to be one toward which Universalists everywhere feel a peculiar proprietorship. That is inevitable because of the peculiar nature of Washington and of the relation of the American people to it. It is unlike other great national capitals in that not only sentimentally but literally it belongs to the nation. London is the capital of the British Empire, but the empire did not create London, nor does it own it. Great as may be the pride which the Englishman from Birmingham or Bristol or the rural villages, the Canadians or the Australians, may feel in London, it is not quite like the American's feeling toward Washington. When Americans from New England or New York or the Middle West or the South or the Pacific Coast visit Washington, as they do in constantly increasing numbers, it is *our* Capitol and *our* White House and *our* Monument and *our* Lincoln Memorial, *our* President, *our* Government, of which they think and speak.

Boston one may revere, New York may stir his pulses, the prophetic vision of the Chicago which its far-seeing leaders cherish may thrill him, the young civic giants of the western coast may cast a spell over him; but Washington he feels he owns. It reflects America, at its best increasingly, at its worst sometimes; but it reflects. To the visiting American Washington as an inspiration or an actuality is himself as in a mirror. In that same proprietary mood the American

Universalist visiting Washington feels toward the church of his fellowship. It is not a local parochial enterprise. It is his church. If it is worthy to represent us, he is gratified and spreads the contagion to the folks back home. If it inadequately represents us, he is more than disappointed; he is resentful, as toward an injury done himself. It is a reasoning of the heart, not of the head, but it is instinctive and unescapable.

It is this quality of *representativeness* that gives the distinctive tone to the entire community-genius of Washington. That was a very illuminating remark which Mr. Couden, a former pastor of the Washington church, made at the Detroit Convention: "Many people in Washington know how long they would like to stay, but not how long they will stay." That implies more than a shifting population; it implies a representative one, one that really belongs somewhere else. This peculiar quality in Washington life eludes precise description, but it is real and quickly apparent to one who converses with a Washingtonian who knows the city. "When a Washington resident speaks of going home," said one such to me recently, "he means going to Maine or New York or Massachusetts or Illinois or Minnesota or California."

This ambassadorial quality so distinctive of Washington life is what justifies and demands the erection of a church building and the maintaining of a spiritual and community leadership—the latter is as important as the former—that shall worthily represent us. Every local church from Maine to California will be strengthened. The loyal Washington parish will be relieved of the unjust burden of being expected to maintain a denominational shrine for us all to be proud of at its expense. The cross section of the American people resident in Washington for longer or shorter periods will take us with the new seriousness with which we take ourselves. And our message can be proclaimed from a more commanding vantage-ground in a center from which streams of influence, spiritual or material, are flowing out to all the world. The Washington church is the Universalist embassy at the Capital of the nation and one of the capitals of the nations. Shall it be suitably housed and speak with an interpretative voice?

* *

BUY A BOY

James W. Vallentyne

BOYS can be bought. One can buy a boy now for a remarkably small amount of money. Nothing else can possibly grow so rapidly into great value. Nothing else will pay th purchaser such compensating dividends. Here is the best investment now available.

What is a boy worth? What would you take for yours? What would you give for a good, bright, keen, clean boy? You can buy a boy who has a hundred per cent promise of brilliance and honor for less money than you must pay for a Ford car. Which will mean most to every interest you cherish?

Where is a boy worth most? Of course a boy is worth most where he can do most. A fine, bright, clean boy is not worth as much in America where every village and town has from one to many of them, as he is in some place where boys of that kind are like very unusual jewels and the very great inspiration of every fellow who would be a jewel if he knew how.

So, if one is to follow strictly business principles, he will buy a boy rather than something of less value, and he will put the boy where he will be worth most.

Who has the most right to call a boy "my boy?" The person who gives the boy his quality has the best claim to ownership as far as there is any such thing as ownership of a boy.

Then our American Universalists just now have the opportunity to make the purchase of bright boys of immense promise in the enchanting land of Japan. Here is a chance to buy a boy who will fight social evils, political wrongs, international dishonor and military ideals in that great restless, adolescent nation.

America can in no other way so masterfully outwit the unworthy elements in the life of Japan as by buying the boys and girls of that country and giving them skilful training in the ethics and ideals of our civilization and religion. Such a course is high diplomacy, masterful economics and genuine Christianity.

The business man looking for opportunity to place wisely his funds can nowhere buy so much value for humanity, so much delight for himself, and so much endorsement for his country and religion, as he can get in the purchase of quality for the youth of a nation in the making.

America has had much to do with people in the making. The Negro and the Indian have been babes in our woods. We have seen them in their infancy, in their raw youth, and have seen some specimens grow up to maturity. Many other peoples have come to our shores to find their opportunity to grow up. We know what this means.

Buy a boy some place. If you should pick a Booker Washington, a Dr. Eastman, an Abraham Lincoln, a Robert Collyer or a Gipsy Smith, what a dividend you would collect! Buy, and buy the best you can, and buy as many as you can.

The Perin-Cate Home being erected in Japan by the Universalist Comrades will sell you a boy.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Vocations and Avocations

I TRAVELED with a Lawyer, and he said, I have been back in the Hill Country, trying some Coal Lands and Timber cases.

And I said, I knew that country many years ago, and sometimes I attended Courts there. How dost thou find them in these modern days?

And he said, They be somewhat primitive and rude, but they hand out Justice about as squarely as courts do anywhere.

And he said, I had one case in a County where the Judge was a Barber. And he had studied Law on the side until he knew as much Law as most Lawyers, which may not be saying much; and he ran for Judge and was elected. And certain inquired of him, saying, Wilt thou now haul down thy Barber Pole?

And he answered, Not on thy life; for the dispensing of Justice is a Seasonal Vocation, but Hair groweth the whole year round.

So he moved his Barber Shop to the Court House, and he did not permit his Vocation to interfere with

his Avocation. And there was more business for the Barber on Court days than at other times, for certain of the citizens of that region shave not till Court Day cometh again.

And if any came and said, Bill, I want a shave, his Honor sat him in his Barber Chair beside the Judicial Bench, and proceeded to shave him. And the business of the Court went right on. And as he lathered the chin he said, Objection sustained; and as he stropped his razor he said, Objection overruled.

And none complained, for he did both jobs well.

Yea, if there was an interesting case, and the Court Room was crowded, one might always be sure of a good seat if he had the price of an Hair-cut.

Now when the Lawyer told me of this, I was interested, and I wondered whether the plan might be adapted to Courts elsewhere. For I know many Judges and most of them lead a dull life, listening all day to dead men's opinions and live men's lies. And I wonder not that my friend Judge Landis hath forsaken the bench to be a Baseball Umpire; for in that game there is Something Doing.

And I went to Washington, and I entered the Supreme Court of the United States; and it is a more Chilly Mausoleum than the tombs of the Pharaohs, for I have tried both. And I beheld how the judges Yawned and Fidgeted, and considered it not worth while to notice how to divide themselves for a Four to Five Decision.

And it occurred to me that it would liven things up a bit if some sort of Combination could be effected between the Supreme Court and the Capitol Barber Shops.

* * *

THE ARMENIANS' NEW PERIL

To All American Citizens:

We call your attention to the following significant facts:

First: The Armenians were one of the Allies in the late war, and fought for its ideals.

Second: In consequence of their loyalty, they suffered untold persecutions, almost to the verge of annihilation.

Third: The Allies as well as our own country pledged them a safe area for themselves and their children, and they have a right to expect nothing else.

Fourth: The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home.

Fifth: This remarkable response to a nation's need will be lost if these promises are not fulfilled.

Sixth: The Allied Powers are preparing a treaty with the Turkish Nationalists which threatens to return the Armenians to unrestricted Turkish control.

Seventh: Responsibility for protecting the Armenians has been referred to the League of Nations.

Eighth: America can not escape her responsibility upon the ground of non-membership in the League. Our vast relief contributions—the cause of humanity—and our own moral welfare, demand, not expressions of sympathy, but action.

Our Appeal

Whoever you are—and *wherever* you reside, we urge upon you to take immediately some or all of the following steps, in case you feel stirred by the critical nature of the situation.

First: Write at once upon your official paper to one or more members of Congress from your state.

Second: Write to both of the Senators from your state, because personal letters show a deeper interest than do petitions and resolutions.

Third: Write to every member of Congress and the Senate whom you know personally.

Fourth: Secure resolutions from churches and assemblies of men and women petitioning Congress to act for the protection of these people.

By authorization of the Executive Committee of the Near East Relief and of the Administrative Committee of the Federal Council of Churches.

For the Near East Relief:
James L. Barton,
Walter George Smith,
Stanley White.

For the Federal Council:
John M. Moore,
Charles S. Macfarland,
John H. Finley,
Sidney L. Gulick.

* * *

MASSACHUSETTS CONVENTIONS

The Rev. George E. Leighton, D. D.

The Massachusetts Universalist Convention and its auxiliaries—the Massachusetts W. U. M. S. and the State Sunday School Association—held their annual sessions in the Church of the Good Shepherd, Lawrence, the Rev. Clarence Guy Robbins, D. D., minister, on May 16, 17, and 18, 1922. We have the habit of saying that the last is the "best ever," but, irrespective of habit, we do not hesitate to say that these three days were filled with interest which is prophetic of advance for the Universalist Church of Massachusetts.

Massachusetts Universalist Sunday School Association

This Convention occupied the time of Tuesday with school of methods, reports, business and addresses. The president, Carl A. Hempel of Lynn, presided, which is a synonym for a schedule on time. In his opening address he emphasized "the serious task and the great responsibility which rests upon the present day for religious education for the youth."

Mr. Victor A. Friend, whose success in boys' work is known state-wide, declared that "the secret in winning at the adolescent age is individual personality."

Mr. John W. Parshley, superintendent of the Fitchburg Sunday school, called attention to "the need of discipline in building character and the responsibility in connection therewith."

The Rev. John Clarence Lee, D. D., pointed out relative values in the teaching of Bible material.

The reports showed the same number of schools as reported one year ago, with a slight gain in membership. Financially there was a balance of $538.14, due to the fact that the Field Worker for the State Convention failed to materialize, and for which a five hundred dollar appropriation was made. In connection with this resulted the most forward-looking plan of the session, namely, the engagement of a second supervisor for Sunday school field work. Pledges approximating $1000 were made for the work.

Officers elected for the ensuing year are as follows: President, Carl A. Hempel, Lynn; vice-president, Rev. U. S. Milburn, Salem; secretary-treasurer, Mr. William D. Veazie, Malden. Directors: Rev. F. W. Gibbs, Fitchburg; Miss Elizabeth Randall, Franklin; Mrs. L. C. Crocker, Lynn; Mrs. E. R. Sampson, North Weymouth; Rev. Isaac Smith, West Somerville; Miss Helen Hanscom, Lawrence.

Woman's Universalist Missionary Society of Massachusetts

Wednesday was decidedly Woman's Day. This we say with an appreciative and complimentary intent, for the women of the Church left their innumerable duties and went to Lawrence to strive and to plan for the progress of the Church in which they believe.

The reports showed the diversified interests and works of this earnest auxiliary of our Church. Its membership approximates two thousand, and its list of benefactions is long. The Treasurer's report showed receipts from all sources amounting to $7030.02, and a cash balance of $1419.43. Special items of business considered were: Mission Study, Bethany Union, Clara Barton Guilds, work in Japan and North Carolina, Membership Drives, completion of Tufts College Loan Fund ($800 balance more than needed), and completion of collection for the Jubilee Fund. Pledges of $1100 were made for the Midori Kindergarten.

Officers elected for the year were: President, Miss Grace F. White, Brookline; vice-president, Mrs. George A. Libby, Everett; recording secretary, Miss A. Louise Barker, Cambridge; corresponding secretary, Mrs. Nellie C. Wadleigh, Arlington; treasurer, Mrs. Elizabeth B. Willman, Wollaston; trustees for three years, Mrs. Albert J. Hanscom, Lawrence, and Mrs. A. A. Wyman, Somerville. District vice-presidents: First, Mrs. Henry K. Cummings, Orleans; Second, Mrs. C. H. Pennoyer, Attleboro; Third, Miss Rita M. Hayward, Brockton; Fourth, Miss Alice J. Farrar, Allston; Fifth, Mrs. William E. Cooke, Waltham; Sixth, Mrs. Hendrik Vossema, Medford; Seventh, Mrs. George H. Howes, Peabody; Eighth, Mrs. John E. Burns, Lowell; Ninth, Mrs. Aaron H. Mayhew, Milford; Tenth, Mrs. George H. Woodis, Worcester; Eleventh, Mrs. A. N. Foster, Palmer; Twelfth, Mrs. Emery Ellis, Orange; Thirteenth, Mrs. A. C. Hadley, North Adams.

Massachusetts Universalist Convention

The organization of this Convention occurred Wednesday at 7 p. m. The first session comprised the formalities of organization, the observance of holy communion, and the delivery of the occasional sermon. The president, the Rev. Leroy W. Coons, D. D., presided, and appointed committees for the sessions as follows: Official Reports: Rev. Reignold K. Marvin, Franklin, chairman; Rev. F. W. Perkins, D. D., Lynn; Rev. F. L. Leavitt, Worcester; Rev. F. S. Walker, Norwood; Mr. L. H. McLain, Melrose; Mr. W. P. Smallman, Malden; Mr. C. H. Ripley, Taunton. Nominations: Rev. Charles Conklin, D. D., Brookline, chairman; Rev. R. H. McLaughlin, Everett, Rev. V. E. Tomlinson, D. D., Worcester; Mr. C. S. Goldthwait, Peabody; Mr. F. P. Stiles, Haverhill. Elections: Rev. H. L. Thornton, Framingham, chairman; Rev. G. H. Lewis, Annisquam; Mrs. H. T. Pratt, South Acton. Auditors: Mr. V. A. Friend, Melrose; Mr. H. E. Sweet, Attleboro; Mr. F. L. Barnes, Waltham. Monitors: Rev. S. E. Franc, Plymouth; Rev. P. H. Drake, Marlboro; Mr. W. D. Veazie, Malden; Mr. C. H. Cook, Springfield; Mr. R. L. Barrett, Newtonville. Religious Services: Rev. C. G. Robbins, D. D., Lawrence; Rev. G. E. Leighton, D. D., Boston.

Mr. Frank A. Sherman, a member of the trustees of the Lawrence church, cordially welcomed the delegates.

The Rev. Clarence G. Robbins, D. D., and the Rev. A. Gertrude Earle conducted the service of communion, assisted by the Revs. Clarence J. Cowing, Malden, and Roger F. Etz, Secretary of the General Convention, with Messrs. Frank A. Sherman, Carrol C. Dane, Thomas Palmer and John D. Morrison serving as deacons. The offering for the Ministerial Relief Fund amounted to $93.27. The Rev. Delmar E. Trout, Springfield, was preacher of the occasional sermon, topic, "Witnesses to God and Man."

Thursday was the day of business, and a busy day it proved to be. The forenoon session was occupied by the presentation of the annual reports of the officers and standing committees. We can refer only briefly to each, as they will appear in full in the printed Minutes of the Convention. In addition to the routine business of the year, the report of the Executive Committee showed progress in several important ways: beginnings in the Hosea Ballou Foundation, ultimately to amount to $100,000; in the denominational center at Charlestown; in the Convention Church; Comrades' organization; and improvement in the Japan Mission contribution. Special attention was called to Mission Speaking Teams, the state philanthropies—Doolittle Home and Bethany Union—the Memorial Church, Washington, D. C., and the Perin-Cate Boys' Home, Tokyo, Japan. The financial portion showed larger quota receipts than in any previous year.

The treasurer's exhaustive analysis of the financial conditions showed the addition of trust funds and a creditable cash balance.

The report of the Superintendent was a summary of not only the field, but the existent conditions which are factors in the task which confronts the workers of the present day Church.

The Rev. C. H. Pennoyer, for the Social Service Commission, told of the activities of that body, and asked that the special attention of the Church be directed to the necessary co-operation to the end that the state prohibitory law be in harmony with the national law, and that there be motion picture supervision.

The various auxiliary and allied organizations brought greetings as follows: Young People's Christian Union, Albert R. Day, treasurer; Universalist Publishing House, the Rev. Harold Marshall, D. D., manager; Doolittle Universalist Home, the Rev. Charles Conklin, D. D., president; Crane Theological School, the Rev. Lee S. McCollester, D. D., dean; Dean Academy, Prof. Arthur W. Peirce, principal; Bethany Union, Mr. Frank A. Dewick, president; Universalist Historical Society, the Rev. John Clarence Lee, D. D., vice-president; Japan Mission, the Rev. Roger F. Etz, secretary Board of Foreign Missions; Universalist Comrades, Dr. Martin M. Brown of the Massachusetts Executive Board of the Comrades.

A special feature of the afternoon session was the Forum, lasting one hour, for the discussion of these questions: (*a*) The Towner-Sterling Bill; (*b*) Community Auditorium; (*c*) The Theater Question. Mr. Pennoyer led the discussion of the first two, and the Rev. Warren B. Brigham the last.

The main business of the Council was centered in the report of the Committee on Official Reports, the principal items as discussed and adopted being as follows: Commending the work of the officers of the Convention, approving summer services, financial budget and apportionment, Hosea Ballou Foundation, Universalist Comrades, Washington Church, Perin-Cate Home, Greater Boston center, Doolittle Home, Bethany Union, the Near East Relief, the state prohibitory law and motion picture regulation, ministerial compensation, authorization of the Japan Quota of $5000, and appreciation for Lawrence hospitality and for the occasional sermon.

A special minute of appreciation to the memory of the Rev. George Landor Perin, D. D., was adopted.

Officers elected for the ensuing terms are: President, Rev. Leroy W. Coons, D. D., Haverhill; vice-president, Victor A. Friend, Melrose; secretary, Rev. George E. Leighton, D. D.; treasurer, A. Ingham Bicknell, Esq., Boston; trustees for three years, Rev. Clarence G. Robbins, D. D., Lawrence, and C. Raymond Cabot, Newtonville; Fellowship Committee for three years, George F. Newcomb, Salem, and Rev. Frank Oliver Hall, D. D., Winchester; Publishing House trustees for three years, Arthur W. Peirce, Franklin, Arthur E. Mason, Boston, A. Ingham Bicknell, Esq., Boston, Rev. Delmar E. Trout, Springfield; trustees for two years, Rev. Isaac Smith, West Somerville, Charles F. Coolidge, Arlington, Joseph L. Sweet, Attleboro, Cornelius A. Parker, Boston; trustees for one year, William L. Ricketts, Monson, C. C. Nichols, Everett, Rev. V. E. Tomlinson, D. D., Worcester, Rev. W. H. Gould, Arlington. Preacher of occasional sermon, Rev. H. E. Latham, North Attleboro. Place of meeting for 1923 left with Executive Committee.

The evening meeting comprised the banquet and special speaking session of the Convention. The addresses of unusual merit were as follows: "Russia as I Knew Her," by Mrs. George Lawrence Parker, representing the W. U. M. S., and "American Ideals," by the Rev. David D. Vaughan, D. D., of Boston University. Thus closed the sixty-third annual session—one of the best series of assemblies held in the state.

Young People's Christian Union

THE DIRECTOR'S DATES

June 11. Morning, Spencer, Mass.

June 14. Old Colony Association, North Weymouth, Mass.

June 18. Morning, Woodstock, Ohio. Evening, Plain City, Ohio.

June 19-20. Ohio State Institute and Convention, New Madison.

June 21. Galveston, Ind.

June 25. Junction City, Kansas.

June 30-July 2. Texas Convention, Elgin.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

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IN THE FOOTSTEPS OF BALLOU

It has happened that my journeyings have taken me to many places that are associated with the name of Hosea Ballou: first of all here in Boston, where his congregations used to fill the old School Street church three times on Sundays, and he preached to perhaps four thousand people, then to Mount Auburn, his last resting place.

Last June I visited Barnard, Vermont, worshiped in the new church and saw the remains of the old one where Ballou used to preach, and which is now a chicken-coop; drove by the old house where he lived during his pastorate there, and where he wrote his epoch-making book, "A Treatise on Atonement," which marks the course of progress for both Unitarian and Universalist theology, a course which many others have followed since his time, but without changing the old labels. If John Calvin and Martin Luther had studied and written their theologies, as Hosea Ballou did, in God's great out-of-doors, the world would not have had to go through so much intellectual and spiritual travail before it could know the truth which would make it free. Of course, God is everywhere, and without doubt He was in John Calvin's study, but it is easier to see and hear Him in some places than in others, and He must have grieved at the great Genevan's failure to understand His love.

This spring I have had my first opportunity to visit Winchester, N. H., where in 1803 the committee of which Hosea Ballou was one member offered for adoption the Winchester Profession of Faith. It is a beautiful little New England village, and the center, marked by the Memorial Church, which stands where the old town hall and meeting-house stood before the fire in 1909, and by the Soldiers' Monument on the green, and by the new Town Hall, is a charming picture.

The occasion was a district Get-Together of the young people of Winchester and Marlboro, N. H., and Brattleboro, Vt. Forty of them were there for Institute work on Saturday afternoon, and they stayed by for two hours and a half, when the out-of-doors was calling insistently, because they wanted to know how to do their work better in the Union and the church.

Sunday morning saw a congregation of nearly a hundred, and in the afternoon we journeyed by automobile to Richmond to the birthplace of Ballou. There we were joined by other cars from Marlboro and Brattleboro, until we had over a hundred people present. Three young people presented papers telling the story of the life and work of the father of our Universalist theology.

His birthplace is far from the main-traveled roads, and even to-day with the facilities for quick travel which the automobile affords, one can readily appreciate the isolation of his early life. A trip to Keene, or even to Winchester or Swanzey, must have been an event in his younger days, for travel with a horse and buggy over these narrow, sandy, hilly roads, must have been slow and tedious and not often undertaken.

With certain types of men and women, isolation seems to be just the environment needed to bring out the sterling qualities of mind and soul which they possess. To one who can think for himself, as did Ballou, and Thomas Potter, and Abraham Lincoln, solitude affords just the opportunity he needs. To others, it is simply a slough which keeps them in thoughtlessness and intellectual stagnation.

John Murray was a product of the world's largest city, and his intellectual and spiritual experience was the result of constant friction with other minds and souls; Hosea Ballou's was the product of the wilderness and solitary places; and both took deep and firm root. And to no small degree each man followed his early bent. John Murray tried to hide himself in the country at Good Luck, but the next Sunday he was preaching in New York, and as one reads his autobiography he is impressed with the fact that much of his preaching was done in the centers of early American life. One does not have to keep an atlas at hand to find most of the places where he went.

Ballou, on the other hand, did most of his preaching in places that few of us have heard of except in connection with his life, places like Barnard, Vt., and North Dana, Mass. And even after he came to the School Street Church, and was preaching three sermons a Sunday there, he would go out to the little towns and villages, and often to farmhouses, and preach there during the week.

To imagine Murray growing up on a back road in Richmond, N. H., or Ballou on the busy streets of London, is a task too great for us. If one could do it, he would have a tale almost as fantastic as Mark Twain's Connecticut Yankee.

It is good to visit such shrines as these at Winchester and Richmond, for they make more real the fathers of our Israel, who led the way to clearer and truer thinking, being pioneers in their day, and have left us an example that we should follow their steps.

Stanley Manning.
Director of Young People's Work.
Boston, May 24, 1922.

For the Quiet Hour

What we call little things are merely the causes of great things. . . . One single black speck may be the beginning of a gangrene, of a storm, of a revolution.

Amiel.

We are accustomed to think of the heights as places of inspiration and exhilaration, but they are places also of temptation and testing. The transfiguration and the temptation of Jesus were alike on the mountain. There is always a testing in a large view and a great opportunity. The danger of failure stands over against the lure of a great adventure. When once there is the mountain vision there can be no adequate faith and service without daring. Courage and firmness of will are as essential in the Christian leader as in the commander of earthly armies.

Congregationalist.

I believe in work. I never forget for one moment that time is precious. I never forget that the sun does not stand still, and if a man is not careful the sun will leave him with his work unfinished. It is easy enough to accomplish something if you set out for it in earnest.

F. Hopkinson Smith.

All the world is building. I admit that a large part of them, probably the great majority, do not know it and have never thought of it, yet building they are and ever will be. Aye! and not only are they builders, but they are builders of that which they love the best and in which they have the greatest interest—they are builders of themselves.

W. E. Gladstone.

The question, "What would Jesus do?" states the problem wrongly. The question is, "What would Jesus have me do in these particular circumstances of mine?" There is a Christian way of doing everything, and this we discover by the presence of Christ's Spirit in the heart.

J. D. Jones.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WOMEN'S DAY

Sunday, April 30, was Women's Day in the Universalist Church.

Many churches throughout the denomination participated in this inaugural observance, and carried out the plan suggested by the W. N. M. A. Committee.

That this special presentation of the women's missionary work was both educational and inspirational is proved by the reports which are being received:

Muncie, Ind.—The *Muncie Star* gives half a column to "Women's Day in St. John's Church." Mrs. M. A. Doran and Mrs. W. W. Wadsworth conducted devotions, and addresses were given by Mrs. L. L. Case, reviewing twenty-five years of local missionary achievements; Mrs. W. C. Caldwell of the National Board, describing the various National department activities; and Mrs. Harry Adams Hersey, appealing to "every woman" to participate in furthering these missionary endeavors.

Gloucester, Mass.—Service conducted by women; participating, Miss Annie P. Marr, Miss Dorothy Burnham, Mrs. M. Abby Rust, Mrs. John Clarence Lee and the Rev. Ada C. Bowles, who made an address on "Woman's Work for Missions."

Scranton, Pa.—Mrs. W. H. McGlauflin, presiding. Psalm, Mrs. A. P. Benjamin; Scripture and prayer, Mrs. Joseph Danner; addresses, "Universalism in Japan," Mrs. A. B. Nicol; "Clara Barton Memorial," Miss Ida E. Smith; "Missionary Responsibility," Miss Bernice Kent of Nunda, N. Y.; "Our Southern Field, Literature and Methods," Mrs. McGlauflin. The fact that Miss Kent has offered herself for kindergarten missionary service in Japan made her choice words the more impressive. Literature was distributed, North Carolina catechism used as responsive reading and collection of mite boxes featured. Young women acted as ushers.

Stockton, Ill.—"We had a wonderfully interesting Women's Day. Our own women took charge of the services. We had as the principal speaker, the president of Illinois Universalist Women's Association, Mrs. J. W. Vallentyne. Her address upon 'Our Work' was so inspiring that many joined the Mission Circle."

Brookline, Mass.—Our state president, Miss White, was the speaker, and interested all in the work of the W. U. M. S.

Concord, N. H.—A good congregation heard a fine presentation of the women's work by Mrs. Geo. E. Huntley of Cambridge, Mass. A young woman of the parish became so interested that she will seriously consider going to Japan. To this end the Mission Circle will send her to Northfield this summer.

Grove Hall, Mass.—The pastor, Rev. Warren Ballou Brigham, made a strong appeal for women's work.

Arlington, Mass.—President of Circle, Mrs. Wadleigh, in charge. Principal speaker, Mrs. Alice Gray Teele, aroused a clear understanding of the work, which resulted in new members.

Manchester, N. H.—The Rev. Nancy Smith of Chelsea, Mass., gave a most comprehensive address on the work of Universalist women, from the beginning of their organization. This held the closest attention of the congregation and stimulated interest in the Mission Circle. The services were conducted by local missionary officers. Members of the Clara Barton Guild acted as ushers.

Cambridge, Mass., First Universalist Church.—Mrs. Marietta B. Wilkins presented the work of the Universalist women in all its departments, to an appreciative congregation. Mrs. William D. McWain, president Mission Circle, presided over service.

Providence, R. I.—Church of the Mediator had a most successful meeting in charge of the pastor, Rev. F. C. Leining, whose discourse dealt with the development of woman through Christian influence, and pointed out the opportunity of furthering this work to-day through the missionary association. A missionary offering was taken.

(*To be continued.*)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR BOOKS WILL CLOSE

The financial year of the General Sunday School Association will end on July 1. In order to give auditors an opportunity for thorough examination, we ask that all payments may be in our hands not later than June 20. Quite a good many treasurers are holding, for one reason or another, money that has been contributed for missionary or philanthropic purposes or has been voted for the support of our work. We are receptive.

* *

TREASURERS, HELP, HELP!

Doubtless there are many schools that have raised money for Armenia, Suffolk or Japan, but have not received credit on our books. The reason is that the treasurers are treasuring a little too persistently. If such officers will forward the money immediately, they will help to relieve us of some rather serious worriments. Moreover they will secure proper record for their schools on the lists that we are soon to furnish to the various State Associations.

* *

A RECRUIT FOR DR. JORDAN

The workers at the Suffolk Normal Training School are rejoicing over the arrival of a young man of good education and character who has traveled over a thousand miles to reach them. It is expected that he will greatly benefit the school. Success to him!

* *

HONOR TO MARY E. CASE

St. John's Universalist Church, in Muncie, Ind., has had for a full half century the loyal and efficient service of a rare woman, Mrs. Mary E. Case. On New Year's Day she was honored in a unique way, a large class of young women taking her name and dedicating themselves to the causes that she has loved. In a beautiful address the pastor, Rev. Harry Adams Hersey, spoke of the unchanging influence for good sent forth by this saintly member during all the vicissitudes of the Muncie church and Sunday school. Mrs. Case is particularly happy in the recent decision of her grandson, Lambert J. Case, to study for the Universalist ministry.

* *

CONNECTICUT WISDOM

Four representatives from each parish at a summer school or Sunday school institute! That is what the State Convention (not a Sunday School Association) in Connecticut proposes to recommend and pay for. This is not a new idea, though it is an enlarged one. A few years ago, that Convention voted to pay the expenses of one delegate from each parish. The plan worked so well that the next year the offer was doubled; the next it was trebled. And now, saying, "It is one of the best investments we ever have made," the trustees agree to send four. Here is something worthy of the attention of every State Convention.

* *

PROF. ATHEARN AT WORCESTER

Superlatives are not usually advisable. They seem appropriate, however, regarding the engagement of Prof. Walter Scott Athearn as one of the speakers at our Worcester Convention, for this man has made himself, by his wisdom and industry, the leader of leaders in religious education.

He is to give the principal address on Tuesday evening, July 18, his subject being "Spiritual Illiteracy and Its Remedy." He will devote a portion of his time to indicating exactly what part in the religious advance he would like to have taken by the Universalist Church.

* *

Reports on Missionary Education show some good work done the past year. If you have not a copy of the outline of missionary lessons for the current year, ask for it.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

June 6. Visitation and Donation Day Doolittle Universalist Home, Foxborough, Mass.

June 6-8. Iowa State Convention, Osage.

June 7. Cheshire Association meets at Marlboro, N. H.

June 7. Rhode Island Universalist Convention, First Church, Providence.

June 19-22. Pennsylvania State Convention, Church of Restoration, Philadelphia.

June 30-July 2. Texas Convention, Elgin.

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southen Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,449
Muncie, Ind.	1
Springfield, First, Mass.	5
Worcester, All Souls, Mass.	15
Chattanooga, Tenn.	3
Total	1,473

CHRISTENINGS

Previously reported, 99. Muncie, Ind., 1. Mitchellville, Iowa, 2. Total, 103.

PERSONAL

The address of Mr. F. A. Nichols, president of the Illinois State Convention, has been changed from 30 North Dearborn Street to 7 South Dearborn Street, Chicago.

An unusual honor has come to the Rev. Henry R. Rose, D. D., of Newark, N. J. The *Newark Sunday Call* invited the citizens to choose by popular vote the fifty men who have done most for the city in recent years, and one of the fifty selected is Dr. Rose, the only active Protestant minister on the list. This is especially significant in view of the fact that Newark is a thoroughly Orthodox community, having been settled in 1666 by people too narrow to tolerate the advanced (?) theology of Connecticut. Dr. Rose has just been elected international chaplain of the International Sunshine Society. He has also been chosen Commencement speaker for the Law School of St. Lawrence University at Brooklyn.

Alabama

Ariton.—Though this church is pastorless, Mr. Crumpton of Brewton, Dr. Clark, of Camp Hill, Mr. Strain, Georgia State Superintendent, and Mr. Bishop, keep the fires burning. There are some splendid Universalists in this church, where Mr. Strain, in years gone by, did such faithful and efficient work as pastor.

Brewton.—Rev. H. T. Crumpton, pastor. Mothers' Day will be long remembered as one of the great days of our calendar. Many beautiful flowers, including a magnificent array of Easter lilies, decorated the church. The Rotarians were present as guests of honor. Mr. Crumpton, himself a Rotarian, gave the sermon on the text, "Honor thy father and thy mother." Over one hundred and fifty were present. At a union service that evening in the city park, the first of a series to be held during the summer, Mr. Crumpton was the preacher. A large gathering heard his message. We are at last included in these services. Rev. F. B. Bishop, our Southern Superintendent, is to deliver the Commencement sermon for the Brewton city schools, June 4. This, too, is something new under the sun. Our church building is being remodeled at a cost of $8,000. The Ladies' Aid has $1,000 in hand for this purpose. The Y. P. C. U. will send a representative either to Worcester or to Chattanooga.

Chapman.—Rev. H. T. Crumpton, pastor. Large congregations attend the morning and evening services, which are held the third Sunday of each month. We have a union Sunday school where the liberal idea of religion prevails. Mr. J. G. McGowin, that great layman of Southern Universalism, is a member of this church and there are other faithful and loyal people carrying on the work here.

Garland.—Rev. F. B. Bishop, acting pastor. The first Sunday of July the new building will be dedicated. Though small, it is commodious and will make an ideal workshop as a base of supplies for kingdom-building. Some problems and seeming insurmountable obstacles have been worked out and removed, respectively, while a really active and enthusiastic band of thirty members is making progress.

Illinois

Chicago, Church of the Redeemer.—Rev. L. B. Fisher, D. D., pastor. Mr. Robinson, Mid-West Superintendent, was the preacher here Sunday, May 21, when Dr. Fisher went to Mount Pleasant to preach. Mr. Robinson's sermon was on "Ten Reasons Why the Doctrine of an Endless Hell Is Not True."

Joliet.—Rev. Walter Henry Macpherson, pastor. The audience which attended church on Mothers' Sunday proved that we can fill our auditorium every Sunday if we but make the effort. On Friday evening, May 27, a "Universalist Round-Up," or a rally of the Comrades, was held, at which Rev. Luther Riley Robinson, Mid-West Superintendent, was the speaker.

Iowa

Boone.—Rev. Gustave Zastrow, pastor. Mr. Zastrow is the new pastor here. Regular services are held Sunday mornings at ten o'clock, a growing Bible school meets at eleven, and a Forum is conducted in the evening. Much interest is manifest.

Mitchellville.—We had large audiences, beautiful flowers and fine choir music on Easter Sunday. Two children were christened.

Webster City.—The church has been repaired. All bills are paid. Our great need now is a resident pastor. Any one interested should write to the clerk, the State Superintendent, or the Mid-West Superintendent.

Massachusetts

Cambridge, Third.—Rev. L. R. Paige, pastor. The Comrades attended a dinner, May 11, given at the St. James parish house by the Associated Men's Clubs of North Cambridge. Hon. Frank E. Allen, president of the State Senate, gave the address of the evening. The Comrades received $60 as their share of the proceeds of the Community Lecture Course. At the request of the North Cambridge Federation of Women's Church societies, Mr. Paige preached a Mothers' Day sermon, taking the text, "Forsake not the law of thy mother." Each society was represented at the service by many delegates. In the evening Mr. Paige presented an illustrated sermon on "The Sacrifice of Love," basing his subject on the poem, "Enoch Arden." The Odd Fellows and Rebekahs of this city and Somerville held a memorial service here, Sunday, May 21.

Worcester, All Souls.—Rev. Fenwick Leavitt, pastor. All branches of the church have co-operated for a successful season. Through a legacy received this year, the church was enabled to clear its debts and is looking forward to a wider field of service and influence. Our Men's Club has had an unusually good season. Its monthly meetings have been well attended, and under its auspices a series of concerts have been given before audiences which packed the house. A large gathering also witnessed the Easter pageant, "The Man of Calvary," given by the Sunday school. Fifteen new members have united with

the church and there has been a corresponding increase in all departments. This year marks the twenty-fifth anniversary of Mr. Leavitt's ordination in the Universalist ministry and also the twenty-fifth anniversary of his marriage. A reception to Mr. and Mrs. Leavitt was recently held, when they were presented with a silver tray and a purse of money in token of the love in which they are held by the people of this parish. Mr. Leavitt has been pastor of this church for a little over eight years. This church will unite with the First Church in welcoming all delegates to the national Y. P. C. U. Convention in July. Mr. Sherman C. Kattell and family have moved to Hartford, Conn., It is with regret that All Souls Church loses this family. Mr. Kattell was a most efficient worker, having served at various times as collector and treasurer of the church, and also as superintendent of the church school.

Tennessee

Chattanooga.—Rev. George A. Gay, pastor. We have just completed a two-weeks meeting with Rev. F. B. Bishop as the preacher. Taken all in all, the meetings were the most fruitful which have been held in this church. There was but one accession to membership, but we have taken in nine new members during the two months previous and did not expect members. What we were after was an awakening, a stirring of spirit, and that we succeeded in securing. Dr. Bishop's sermons were direct, strong, splendid utterances, and on the last night, with an audience of nearly two hundred people, most of them visitors, he made an appeal which created a most favorable impression. Women's Day was observed at the church April 23 with an excellent address by Mrs. Grace F. Spence. Owing to the fact that several of our Sunday school children were to go out of the city at an early date, Children's Sunday was observed on May 21. It was in many ways a unique service, inasmuch as the children conducted the entire service of worship which preceded the regular program. Invocation, scripture lesson, prayer, and sermonette were all in the hands of the members of the Sunday school. On the morning of May 14 Mr. E. R. Betterton, Sr., passed away. Mr. Betterton. was in his seventy-sixth year, and had been for the past seven years one of the most prominent supporters of our church. Out of his abundance he gave generously and wisely to the church which he loved almost as a parent loves a child. His business wisdom was ever at the disposal of pastor and people, and no worthy cause was neglected by him. He never failed to be present in his place at church unless prevented by absence from the city or by illness. The pastor of the Shinn Memorial is spending a week in Kentucky, preaching at Crofton. The meetings have been well attended by very appreciative audiences. Mr. Gay discussed the subject "Darwinism, Bryanism, and Universalism" on Sunday night to an audience which taxed the capacity of the church. While the special meetings were in progress at Crofton, Miss Susan M. Andrews began her work of organizing Mission Circles and Clara Barton Guilds in Kentucky. She has at this writing completed organizations at Fruit Hill and Crofton, and will spend a few days more at other points in the state. We are expecting her at Chattanooga May 30. From our observation we conclude that Miss Andrews will be eminently successful in the work which the W. N. M. A. has placed in her hands.

* *

THE OBJECT OF MURRAY GROVE

On Aug. 25, 1886, Article 1, Section 2, of the Constitution of the Murray Grove Association was adopted and has not been changed in thirty-six years. It reads as follows:

"The object of the Association shall be to provide ample means and adopt and execute effective measures for the preservation at Good Luck, N. J., of memorials and places endeared to the Universalist because of the life and labor of Thomas Potter and Rev. John Murray, and for the holding during each returning summer at the Potter Memorial Church, Good Luck, N. J., or on land adjacent, large, impressive and influential meetings for the worship of God, the proclamation and advocacy of the faith of Universalism, and the promotion of those reforms which the professors of that faith are, as a branch of the Christian Church, obligated to advance, and it shall further be the object of the Association to aid any congregation statedly worshiping in the said church in maintaining public worship therein."

Thus, it is clear that Murray Grove is essentially a religious institution.

The highly organized Institutes, the intensive training courses conducted by the Sunday School Association, the Woman's Missionary Association and the Y. P. C. U. are the truly important things. This, together with the mingling of earnest and loyal church workers from all sections, conferences for the development of our Church, the inspiration of sacred environments and memories, produces wonderful results. The movement is just beginning, but its possibilities are endless.

A commodious hotel and other improvements have been erected at a cost of $26,000 all provided for with the exception of $5,000, for which an appeal is now made. Pledges or money can be sent to Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., or to Walter Gabell, 6600 N. 13th St., Philadelphia, Pa.

Contributions received to date for Fund:

Elgin, Ill., Luella M. Short	$ 5.00
San Diego, Cal., Mrs. M. G. Roblin	25.00
Cincinnati, O., Emma L. James	5.00
Hartford, Conn., Belle C. Davis	10.00
Tufts College, Mass., L. R. Lewis	5.00
W. Frankfort, Ill., F. D. Willis	1.00
Girard, Pa., Mrs. E. T. Rockwell	100.00
Friendship, N. Y., Mrs. Sarah L. Stickney	2.00
Friendship, N. Y., Mrs. Mary McDowell	5.00
Jaffrey, N. H., Clara A. Lawrence	5.00
Sheridan, Ill., Mary Wemple	1.00
Hallowell, Me., A Friend	1.00
Swampscott, Mass., E. D. Hodsdon	3.00
Frensburg, N. Y., Ida M. Adams	.30
Shizuoka, Japan, Hazel Kirk	5.00
Braintree, Mass., Mary P. Arnold	5.00
Buffalo, N. Y., K. W. Eaton	5.00
Providence, R. I., Marian L. Gardner	3.00
Homer, N. Y., Mrs. Flora G. Filchrist	3.00
Chicago, Ill., Belle Gorton	1.00
W. U. M. S. of Mass.	5.00
Total	$195.30

* *

PUT NEW YORK STATE OVER THE TOP

The Clara Barton Memorial fund is being financed throughout New York State, and the committee is most anxious that all Universalists give this matter their attention.

This property will be made not only a shrine and place of interest for all people, but it is also planned to make it the home of some humanitarian work, the principles of which were so nobly exemplified in the life of this great woman, our most distinguished Universalist.

Do your part as your conscience prompts you, and let the checks come in at once through your church, or directly to Mrs. Lee H. Leland, Chairman, Clara Barton Memorial Fund, Clifton Springs, N. Y.

* *

Notices

RHODE ISLAND CONVENTION

The Rhode Island Convention will meet in the First Church, Providence, Wednesday, June 7.

* *

FERRY BEACH NOTES

The Ferry Beach season is from July 21 to August 27. The institutes are as follows: Young People's Week, July 24-30. Sunday School Institute, July 31-August 6. Missionary Institute, August 7-13. Comrades' Days, Mr. Fred C. Carr of Providence, R. I., chairman, Aug. 12-13.

Rates are as follows: Board, $11 a week (children half price). Rooms: Quillen House, $3; the Underwood, $4; the Cottage for Women, $3; the Men's Dormitory, $3; the Pavilion, $2. Tents, per person, $2. Rooms are for two persons.

Annual membership in the Association is $1.00 a year. Life membership, $25, and for $100 one may become a patron member. Our plant, consisting of two hotels, cottage, pavilion, and beautiful grove, represents an investment of thousands of dollars. We want to have it serve many more people yearly and thus spread its influence.

Application for accommodations and all requests for information should be addressed to the secretary Rev. Clinton Scott, 1620 Master St., Philadelphia, Pa.

* *

FERRY BEACH FAIR

All articles for the Annual Ferry Beach Fair, Aug. 1, should be sent to Mrs. C. A. Polsey, 18 Summit Road, Medford, Mass. After July 21, they should be sent to Quillen House, Old Orchard, Me.

Members and friends are asked to solicit articles from the Ladies' Aid, or other organizations, in the local churches. The proceeds of this fair are expended in making needed improvements at Ferry Beach.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-first annual session of the Pennsylvania tate Convention will be held at the Church of the I estoration, Philadelphia, June 20-22. The opening session will be Tuesday at 10.30 a. m., and the concluding session will be on Thursday morning.

Churches affiliated with the Convention are urged to send delegates. All friends will be welcome. Plans for an aggressive campaign for the coming year are to be presented by the Board of Trustees. Universalism in Pennsylvania is going ahead. Come and give it a boost.

On Monday evening a service will be held in charge of the Comrades of the entertaining church.

Allied organizations will hold their annual sessions as follows: Women's Missionary Association, Tuesday, 11 a. m. Sunday School Association, Wednesday, 1.30 a. m. Young People's Christian Union, Thursday, 1.30 p. m. The concluding event will be the annual banquet of the Union.

Visiting speakers will be Rev. F. C. Leining, Mrs. Ethel M. Allen, Rev. Maude Cary, Rev. Helene Ulrich, and Miss Susan Andrews.

A splendid program, a hearty welcome, and an opportunity charged with great promise for the future invite. All that we need to make this one of the best Conventions ever is your presence.

H. E. Benton, Secretary.

Invitation

The pastor and people of Restoration Church cordially invite all delegates and visitors, and will furnish them with lodging and breakfast in their homes. Please make requests for entertainment to Mrs. C. W. Gabell, Jr., 6526 North Thirteenth Street, Philadelphia.

Clinton Scott, Pastor.

* *

CHURCH HARMONIES

We have about one hundred copies of "Church Harmonies," 1909 edition, which we would be glad to give to any Universalist church which would like to have them and will pay the express charges.

Albert C. Grier.

Corner Sixth Avenue and Jefferson St.,
Spokane, Wash.

* *

IOWA COMMITTEE OF FELLOWSHIP

A letter of License has been granted for one year, beginning May 11, to Rev. Gustave Zastrow, of the Unitarian Church, now pastor of our church at Boone, Iowa.

O. G. Colegrove,
F. J. Drake,
A. W. Altenbern,
Committee.

* *

ANNIVERSARY, VISITATION AND DONATION DAY AT THE DOOLITTLE HOME

On Tuesday, June 6, a great day of reunion is planned at the Doolittle Home, Foxborough, Mass. There will be inspiring addresses, delightful music, and an indoor and outdoor picnic. The morning exercises will begin at 10.45 in the Universalist church, Foxborough Common. At noon there will be an old-fashioned box luncheon in the vestry and on the church grounds. Services will be held in the church again in the afternoon, followed by a reception and tea at the Home, which is very near the church.

Come singly or in groups, by train or automobile. Make up a big party from your church, as many others are planning to do.

Those coming from South Station, Boston, should leave on the 7.20 train, standard time, for Mansfield, taking the bus from Mansfield to Foxborough. Later trains leave at 10 and 11.25 a. m., standard time.

There are two routes by automobile: First, Boston, Mattapan, Canton, Sharon, Foxborough; second, Boston, Dedham, Norwood, Walpole, Wrentham, Foxborough.

Finally, remember that this is "Donation," as well as "Visiting Day." There will be the usual offering at the church, and at the Home tables will be prepared to receive your gifts of "good things" from pantry, library, linen chest, or china closet.

* *

IOWA CONVENTION

The Iowa State Convention will meet at Osage, June 6-8. At the Y. P. C. U. Convention, which will be held Tuesday, June 6, at 1.30 p. m., Rev. Lucy Markley of Chicago will be the speaker. At the W. U. M. S., immediately following, Mrs. W. C. Caldwell of Muncie, Ind., will speak. At the regular sessions of the Convention, besides the Iowa ministers, there will be the following speakers: Rev. L. R. Robinson, Mid-West Superintendent; Rev C. W. Reese, D. D., of the Unitarian fellowship Chicago; Dr. Joseph Mayo Tilden, of Galesburg, Ill. and Rev. Marion D. Shutter, D. D., of Minneapo lis. A banquet will be held Wednesday evening, and the Convention will adjourn Thursday noon.

All Universalists within reach are cordially invited. Please notify Rev. A. W. Altenbern, Osage, of the time of your arrival and departure, as well as of the number in your party, that proper accommodations may be secured.

* *

NOW READY

Universalist Year Book for 1922

Contains minutes and reports of the Detroit Conventions, and auxiliary organizations, statistics and directory of local churches, and list of Universalist ministers.

240 pages of valuable information.

Price $1. Special price to ministers.

Send order to

Rev. Roger F. Etz, Secretary,
176 Newbury St.,
Boston, Mass.

* *

CHESHIRE ASSOCIATION

The Cheshire Association of Universalists will meet Wednesday, June 7, at 10 a. m., for an all day and evening session, at the Marlboro, N. H., church. There will be a good program. Dinner and supper will be served. All are welcome.

M. L. Cutler, President.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. W. C. Harvey of Bethel has been appointed a member of the Fellowship Committee in place of Rev. F. O. Hokerk, removed from the Convention.

George F. Fortier, Clerk.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Rev. A. J. Cardall has been received on letter of transfer from Massachusetts.

G. W. Sias, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

License for one year has been granted Rev. John Branch of Portland, an ordained clergyman of the Presbyterian Church.

Lay license for three years has been granted Harold I. Merrill of Biddeford.

Arthur M. Soule, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

A meeting will be held at Universalist Headquarters, Boston, Monday, June 12, at 12 o'clock for the examination of Percy T. Smith as to his fitness for the ministry of the Universalist Church.

Harry E. Adams, Secretary.

CERTIFICATES OF BAPTISM AND CHRISTENING

No. 1. Printed in two colors on best paper. To fold in envelope. 60 cents a dozen.

No. 2. A new and tasteful booklet tied with ribbon. Designed by Mrs. Perin. 15 cents each. $1.50 a dozen.

No. 3. "The Child's Name." An illustrated booklet compiled by Dr. Potterton. 15 cents each. $1.50 a dozen.

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Mr. Philbrick is a man of years of experience in such work and a teacher in a Boston high school.

The camp is situated on a mountain near lakes where there is bathing and fishing, hikes, berry picking, woodcraft, trail building, everything dear to the hearts of boys and only sixty-five miles from Boston.

Special attention to the upbuilding of character, self-reliance and developing of initiative.

Very low prices. Send for folder and further information to above address. Reference, Rev. Frank S. Rice Pastor First Parish Church, Saugus, Mass.

NOTICE

Pastor Wanted

For Olinda, Ontario, Universalist Church. Salary Eight Hundred Dollars a year, with use of a free furnished parsonage, with light and fuel. Also garden plot.

Ministers interested please communicate with the clerk,

MRS. NORA BRUNER
Ruthven, Ont.

HENRY F. MILLER

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